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The Missionary Review of the World



VOL. XXIII. NEW SERIES

VOL. XXXIII. OLD SERIES

JANUARY TO DECEMBER, 1910

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A PART OF REV. DONALD FRASER'S AUDIENCE IN LOUDON, LIVINGSTONIA, CENTRAL AFRICA

This is part of a Saturday congregation at the Annual Convention. On a Sabbath morning last June over 8,000 were present, and during the preceding months there were 2,000 candidates for baptism examined by the missionaries. At this meeting on Saturday, 459 adults were baptized and received into the Church. On the following day 1,176 communicants partook of the Lord's Supper. (See page 5.)

The Missionary Review of the World

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VOL. XXXIII. No. 1
Old Series

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VOL. XXIII. No. 1
New Series

SIGNS OF THE TIMES

A CENTURY OF PROGRESS IN MISSIONS

The story of a century of foreign missionary achievement should thrill us with enthusiasm for the tasks which are yet before us:

1810

Nearly every country in Asia and Africa was closed to the Gospel.

The Church did not believe in foreign missions.

There were practically no Protestant Christians in heathen lands.

Only one hundred foreign missionaries had been sent out.

The Bible was translated into only sixty-five languages.

Only a few thousands of dollars were given yearly for foreign missions.

There were no medical missionaries.

There were no mission hospitals or orphanages.

There was no native Christian ministry.

Missionary work was not recognized in American and British colleges.

There were no unmarried women missionaries, and no organized work for women.

There were no mission presses or agencies for preparing and distributing Christian literature in non-Christian lands.

1910

Practically every nation in the world is open to missionaries.

All evangelical churches are interested in missions. To speak against missions is counted a disgrace, and a sign of ignorance.

More than two million Protestant Christians have been gathered in heathen lands—besides all who have died in the faith.

There are nearly twenty-two thousand foreign missionaries in the world.

The Bible has been translated into about five hundred languages and dialects.

Total foreign missionary contributions amount to nearly \$25,000,000 annually.

Thousands of medical missionaries in the heathen lands treat three million patients a year.

There are 400 mission hospitals and over 500 orphanages and asylums in foreign lands, operated by missionaries.

There are over six thousand unmarried women missionaries to heathen women and children.

There are about ninety-three thousand native pastors, evangelists, etc., working among their own people.

There are nearly 30,000 schools and colleges conducted by Protestant missionaries in foreign lands.

There are over 160 publishing houses and mission presses, and 400 Christian periodicals are published on the mission fields.

Thousands of college students are on the mission field, and thousands are preparing to go.

And yet to-day one billion people are still ignorant of the Gospel of Jesus, the Christ, the Son of God and Savior of the world.

THE FULNESS OF TIME IN MISSIONS

No student of the march of events can fail to see that, in the providence of God, there are simultaneous signs of a present world-wide opportunity for the Church. The pentecosts in mission fields, the reform movements in Asia and Africa, the opening of

closed doors, the growing sympathy with the missionary propaganda at home and abroad, the active campaigns among students, young people and women and laymen and the vast increase of missionary literature point to the fact that God's time to strike has come.

Mr. John R. Mott calls attention to the present crisis, which he declares to be unprecedented because of the stupendous changes of an educational, social, economic, moral and religious character actually in progress in India, Turkey, Persia, China, Korea and Japan. The predictions of five years ago have been more than fulfilled. The changes in Turkey are almost unbelievable; Persia's destiny will be determined in the next few years and Russia is still in the balance. In Africa, paganism is doomed and is already dying. The contest is between Islam and Christianity, fatalism with the worship of the false prophet and liberty with the worship of God as revealed in Christ. There is also a rising tide of nationalism in South America and a desire to leave the superstition and formalism of paganized Christianity for the light and liberty of the Gospel.

There is a "fulness of time" as truly as there was in the day of Christ. God is evidently preparing the world for a forward movement of the Church and at the same time is preparing the Church for advance. Those who fail to join in the onward march will be left outside at the Bridal Supper of the King.

WHAT REMAINS TO BE DONE

One-third of the people of the world are nominally Christian, but in reality not more than one in thirty have an

intelligent knowledge of Christ and His salvation.

Dr. Zeller, director of the Statistical Bureau in Stuttgart, Germany, estimates that there are 1,544,510,000 people in the world, of whom 534,940,000 are Roman, Greek and Protestant Christians, 175,290,000 are Mohammedans, 10,860,000 are Jews, and 823,420,000 are heathens. Of these last, 300,000,000 are Confucians, 214,000,000 are Brahmans, and 121,000,000 Buddhists, with other bodies of lesser numbers. This means that, out of every 1,000 of the earth's inhabitants, 346 are nominal Christian, 114 are Mohammedan, 7 are Israelite, and 533 are of other religions.

How overwhelming these figures, and what a loud call they contain for prayer and effort. It is evident that the world is a long way from being converted, or even evangelized.

AN EXAMPLE IN LARGE GIVING

The will of John S. Kennedy, Esq., of New York, who died on October 31, recalls a group of the most liberal benefactions that we ever remember to have seen. The departed banker gives half of his fortune of \$60,000,000 to American charitable institutions. To the Presbyterian Boards of Foreign Missions, Home Missions, Church Erection, Presbyterian Hospital, New York, he bequeaths each \$2,500,000—the largest bequest to such purposes on record. Then to the Church extension work of New York Presbytery, Robert College, Constantinople, and United Charities of New York, each \$500,000; and to the American Bible Society and Presbyterian Aid for Colleges, each \$750,000. These are only the major legacies and those to missionary and distinctly religious institutions. Lesser amounts

to similar purposes range from \$10,000 to \$100,000, with a most discreet and discriminating selection of the objects of his benefaction.

Such an example of liberality seems to us to inaugurate a new era. When before have three great mission societies received an aggregate sum of seven millions and a half? It imposes a grave responsibility on these organizations to determine how such vast sums shall be so disbursed as to avoid waste, and at the same time to escape the worse error of promoting a lower standard of giving among Christians at large.

THE CHANGING SENTIMENT

Sydney Smith sneered at the early advocates of missions as "apostates of the anvil and the loom"; he put Carey and his class in the pillory and then shot at them the arrows of a pitiless mockery and ridicule. To-day, the Church and the world as well do homage to the names and memories of the humble working men who left their shoemaker's bench, weaver's loom, blacksmith's forge, and shepherd's fold, as the primitive disciples forsook their ships and nets and tax-bench to undertake the world's evangelization. Verily, the apostates of the anvil and the loom have become apostles of a new and grander era in world-wide missions, and Sydney Smith himself rather is in the pillory. When God turns the wheel, history makes rapid revolutions, and the Nemesis of Providence handles a scourge of no small cords but of scorpion tails.

IS CHRISTIAN FAITH LOSING GROUND?

The remark of a clerical visitor concerning Christianity in Britain, that "it is rapidly approaching the vanish-

ing-point," led to a sort of symposium in which bishops and prebendaries took part. All admit the decreased church-going; and several causes of decline were assigned, such as "the development of locomotion," "love of pleasure," "irreverent handling of Scripture," "week-end excursions," "a niggardly spirit in rich churchgoers," and one party says that "the vocabulary of the churches has become sounding brass."

Of the decrease in church attendance, admitted by all, one cause, not mentioned, may have more to do than any or all of the others; namely, the *decline in worship*, in its Scriptural sense. Some one says that "let us go into the house of the Lord" is now changed to "let us go to Dr. —'s church," or "let us go and hear So-and-So," the thought of meeting God, and offering to Him worship in praise and prayer, and reverent hearing of His word, being almost lost in the seeking of entertainment in listening to some human orator.

This is so common and prevalent that, in consequence, the elements of worship proper, reduced practically to a minimum, are treated as unimportant "preliminaries," performed too often in a careless and slovenly fashion, as something formal, to be got out of the way. Two inevitable effects follow: first, the churchgoer becomes increasingly indifferent and insensible to the claims of divine worship as such, and morbidly bent on hearing some attractive and eloquent speaker, and, naturally, if he does not care for hearing the preacher that is available, either stays away altogether or goes as the caprice takes him. There is no sense of obligation Godward.

A second result follows: God Him-

self, dishonored by this loss of sensibility and conscientiousness as to His own rightful claims upon human homage, withholds spiritual blessing and practically withdraws from such assemblies as do gather that manifestation of His presence which is the highest charm and power of church life, and the only attraction that permanently proves effective.

It would not be surprising if this were not one cause only, *but the main cause*, of declension in churchgoing. So long as proper stress is laid on the worship of God, and this is constantly uplifted as the grand purpose and object of the Christian assembly, the attendant becomes more and more a worshiper, and learns to think of worship as foremost, and man's utterances subordinate. The sense of God is not lost and the sense of duty is not sacrificed. Both preacher and hearer are much the better for thus magnifying the divine element and minifying the human; and the more God is honored by a worshipping assembly, the more He honors and blesses the worshipers.

Another kindred result follows: "The Beauty of Holiness"—the only beauty of which God is jealous in worship is increasingly cultivated; the beauty of architecture and art, music and eloquence, furniture and garniture, does not engross the mind and displace that higher beauty which alone makes the sanctuary permanently attractive, as a reflection of Heaven upon earth.

We are slow to learn that all departures from a divine pattern react to the degeneration of church life and the decline of church power. Never, in modern times, has worship been so little treated as important. Is it not inevitable that in consequence never

has churchgoing been considered as less imperative? Does not the one fact imply and involve the other? Were there to-day a general revival of the sense of God's presence in the assembly, and a hearty return to the worship of the Lord, with a desire and determination that it should be in the beauty of holiness; were there once more an exaltation of worship to its true place as the grand end of meeting together on the Lord's day, man's pursuit of worldly pleasure on that day would gradually give place to a returning sense of obligation to render unto the Lord the glory due unto His name. Let the conscience once again awake, and motoring and cycling, golfing and baseball, Sunday travel and excursions, social visiting and all similar invasions of sacred time, would have a new and counteractive restraint in a growing and wholesome reverence for spiritual things. But while the present drift continues, there is no hope of a reform, further downward decline is inevitable, and the question is one which demands prompt and prayerful attention.

WHAT GOD IS DOING IN AFRICA

Fifty years ago Missionary Krapf was ridiculed because he dared to talk of a chain of mission stations extending through Central Africa from the Atlantic to the Indian Ocean. To-day the chain exists.

A little more than fifty years ago David Livingstone was laboring in Central Africa with very slight results, and little encouragement. To-day the Livingstone Mission holds a convention attended by several thousand Christian natives who camped in booths erected in the woods. A few months ago more than 300 were re-

ceived into the Church in a single day and 7,000 were present at one service, and twenty-four native teachers offered themselves as missionaries.

Thirty years ago Uganda was a heathen state where cruelty reigned supreme. To-day 360,000 of its inhabitants, more than one-half of its population, are Christians. Not long ago Dahomey and Ashantiland were full of bloodshed and murder. To-day the message of peace in Christ Jesus has penetrated even their gloom and hundreds are faithful Christians.

During the first week of June, 1909, the South Africa Dutch Reformed Mission held its annual convention at Loudon, in the Angoni hills, west of Lake Nyassa, and immense congregations gathered, so that on Sabbath morning over 8,000 were present. Nearly 2,000 men and women applied for baptism or for entrance to the catechumenate, and they were only those who had already been examined and passed by the committee of fifty elders. More than a score of out-schools were shut off, because a week before the convention the government applied the sleeping-sickness regulations and declared Angoniland a closed country. The many who were already on their way from the distant villages of the Loangwa plain had to be turned back. On Saturday 683 heathen adults and children were baptized, and it took four hours to complete the service. On Sabbath 1,176 communicants sat down at the Lord's table, and at the great public service which followed the communion service and was held in the open air a mass of more than 8,000 crowded closely together (see frontispiece). So rapt was the attention and so quiet were the hearers, that a baby crying on the

outskirts of the crowd could be heard over all the gathering, and had to be removed by its mother to the trees in the distance. During the service 1,100 catechumens took their vows and sang their hymn of consecration, creating a profound impression upon the gathered throng. The whole convention was a mighty demonstration of the triumph of the Gospel and of the wonderful changes wrought by it in Africa, the land of vast opportunity.

THE KONGO QUESTION

With the death of Leopold, King of Belgium, on December 16, it is hoped that the Kongo question will be satisfactorily settled. The verdict of Sir Edward Grey has been endorsed by Earl Percy and approved by the House of Commons. In the Berlin Treaty of 1885, Britain undertook "to watch over the preservation of the native races and the amelioration of the moral and material condition of their existence." The reforms demanded by Sir Edward Grey are only the minimum of what is essential, but diplomacy has failed to secure them, and the Belgian Government has proved as elusive and evasive as King Leopold. Despite smooth words, the evils in question remain unchecked. The Belgian Colonial Minister returned from a tour of inspection on the Kongo, to laud the achievements of the administration and flatly deny the existence of the alleged abuses! The only "reform" of any consequence is a proposal to throw open to all traders a district of country not hitherto appropriated to any of the privileged companies; but for the robbery, enslavement and oppression of the natives there is no promise of redress.

On November 19, a great representative meeting was held in Albert Hall, London, to appeal to the conscience of the nation and of the world not to abandon the native peoples of the Kongo to the tender mercies of the present Belgian administration.

Out of all these appeals, by tongue and pen, through the literature of fact and fiction, hope begins to emerge. What Sir Conan Doyle calls "the greatest crime in the history of the world" seems about to be at least restrained, if not stopt. The new Belgian King can not disregard the voice of outraged humanity. Albert, if not as able as his late uncle, is younger, and it is hoped will prove vastly more moral and unselfish as a man and ruler. In his Guildhall speech lately, the prime minister of England spoke words of assurance that the end of this long history of outrage is at hand. Let us pray that it may be.

THE AWAKENING OF INDIA

How much Christian ideas and thought are commencing to permeate the moral consciousness of the people in India, in spite of the earnest efforts of the native leaders to hinder it, is remarkable. A social conference was held in Madras a short time ago, according to the annual report of the Leipsic Missionary Society. It was well attended by Indian women of the higher classes, and the subjects discussed were of a wide range. The abolition of caste was proposed and education of women was demanded. Remarrying of widows and reform of the system of marriage, especially concerning the age of the marrying parties (men to be allowed to marry at eighteen, girls at twelve), were greatly favored, and precautionary laws

against consecration of children to lives within the precincts of the temples, which seemed to be considered almost equivalent to lives of immorality, were earnestly urged.

CHANGES IN ISLAM

Prof. George Adam Smith expresses his belief that the recent liberalizing movement in the Moslem countries of the near East means "a change of the whole atmosphere in which Islam has lived and flourished for centuries." This new atmosphere is the great opportunity of Christianity—the greatest opportunity which has ever opened to it in the East since Carey and his followers began work under the Danish flag in Bengal. Are we ready for such an opening and such a call? "Shall we be true to our belief that God is in Christ reconciling the world unto Himself; that in Christ's teaching we have a fuller, richer knowledge of God, His nature and His purposes for men than Jew, Mohammedan or Buddhist possess?"

One of the great contrasts between Mohammedan and non-Mohammedan lands has, heretofore, been in the stress laid upon the importance of a liberal education and the lack of opportunities for women in Moslem countries. With the new constitution in Turkey has come a complete change, so that it is possible to-day for a Turkish woman not only to go to college, but with the help of the government. When the American College for Girls at Constantinople began its new school year, among the thirty Turkish students enrolled were five whose entire expenses are paid by the government, which demands nothing in return but a pledge that they will become teachers for five years after their graduation. Truly, a new day has dawned in Turkey.

A HALF-CENTURY OF PRAYER, WITH SIGNS FOLLOWING

BY THE EDITOR-IN-CHIEF

In November, 1858, a little over fifty years ago, a notable call to united prayer in behalf of the world was issued by the Lodian Mission, in India. This appeal made such an impression on the Church at large that it led to the setting apart of the first week of January, of the following year, for that purpose; and, tho somewhat modified in observance by the adoption of a more general and comprehensive program, the annual "Week of Prayer" in January is still kept throughout Christendom, the subjects for each day being recommended by the Evangelical Alliance.

Of those who sent forth this call to prayer, only one or two survive; but it would be impossible to measure, or even gather up, the fruit of this seed-sowing of faith. The Hearer of Prayer, who inspired the invitation, has crowned it with blessing. It everywhere met a cordial response; it awoke the Church to new life and zeal; and so remarkable and world-wide have been the results of this prayer union, that since this new concert of supplication began to be observed, not one nation has remained untouched in its religious life and history; the whole face of the world has been changed, if not its heart. A half-century ago, China and Manchuria, Japan and Korea, Turkey and Arabia, and even the vast continent of Africa, were sleeping—hermit nations, locked in the cell of long seclusion and exclusion. Central Asia was comparatively unexplored, as was Central Africa. In many lands, Satan's long occupation was undisputed and his empire unmolested. Papal countries were as intolerant as pagan; Italy and

Spain imprisoned a man for daring to sell a Bible, or preach the Gospel. France was practically infidel, and Germany permeated with rationalism; and, over a large part of the mission field, the doors were shut and locked by a more or less rigid exclusion and caste system. Now the changes, on every side, are so remarkable and so radical that, to one who should suddenly come out of this middle period of the last century, or wake from another Rip Van Winkle sleep, the world would be unrecognizable. He who holds the keys of the two-leaved gates has been unlocking them, opening up all lands to the Messenger of the Cross. Even in the Eternal City, where, a half-century ago, a visitor had to leave his Bible outside the walls, there are Protestant chapels by the score, and a free circulation of the Scriptures.

It is a curious coincidence, full of deep significance, that, in 1747, about one hundred and ten years previous, Jonathan Edwards had sent out his famous Call to Prayer, to which can be traced all that marvelous spiritual awakening which marked the whole latter half of the eighteenth century, and gave rise to the modern missionary revival. And it will greatly encourage every devout praying soul to cast a glance over the equally marvelous results of the Lodian call. We reprint in full the original document:

An invitation to prayer, address to the Church of Christ throughout the world; being an extract from the minutes of the twenty-third annual meeting of the Lodian Mission:

Whereas our spirits have been greatly refreshed by what we have heard of the Lord's dealings with His people in America, therefore,

Resolved, First, that we hereby publicly acknowledge the debt of gratitude we owe to Him, and our obligations to live more than ever, not unto ourselves, but unto Him who died for us.

And in view of our own spiritual necessities, and of the wants of the perishing millions about us, and in the hope of obtaining similar blessings for this land.

Resolved, Second, that we will do our best to get union meetings for prayer for the outpouring of the Spirit, established at our respective stations, and also at other stations wherever we may find two or three willing to meet together in the name of Christ.

And, further, being convinced from the signs of the times that God has still large blessings in store for His people, and for our ruined race, and that He now seems to be ready and waiting to bestow them as soon as asked, therefore

Resolved, Third, that we appoint the second week in January, 1860, beginning with Monday the 8th, as a time of special prayer that God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation; that on the first day, that is, on Monday, the 8th, be a holy convocation for solemn fasting, humiliation and prayer, and that on the last day—that is, Sabbath, the 14th—be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise as the circumstances of each community may dictate; that all God's people, of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that from the receipt of this invitation, onward, all be requested in their secret, family and public devotions, habitually to entreat the Lord to pour out upon all His people so much of the spirit of grace and supplication as to prepare them for such an observance of the time designated as may meet with His approval and secure His blessing.

Lodiana, November 29th, 1858.

By a rapid glance over this past half-century, we may get a compre-

hensive view of those colossal changes which led Mr. Gladstone to remark that, within a single decade of years, there had been more progress in some directions than during all the ages preceding. This progress it is impossible to realize, or even recognize, until some leading events are marshaled in line, and seen in their mutual connection, succession, relation. Attempts have been made to frame a chronological table of the main developments in the missionary field, in order to get a view of the links in this chain of events.* But so many items deserve record that any such attempt must be, at best, only a partial success. One table we have consulted does not even mention this Lodiana appeal, which belongs in the forefront of such modern events, and it is not unlikely that in our present attempt at a comprehensive survey, we may overlook what some may see as prominent peaks in the historic horizon. But even a hasty look over this broad landscape of the half-century must impress one with the amazing answers to the prayer implied and suggested in this circular-letter of fifty years ago. At least two hundred and fifty of the most memorable advances of the missionary host, and of the nations whose evangelization has been undertaken, belong to the five decades since the Lodiana letter was published to the world. For example, the very year of the appeal, 1858, was memorable for the downfall of the East India Company, so long a practical barrier to missions; for the laying of the first ocean cable, that living ligature between transatlantic members of the world's organism; it had

* Compare "Missionary Annals of the Nineteenth Century," D. L. Leonard.

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1909

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits work done in non-Papal Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1909, tho sometimes the year includes a part of 1908. The aim has been to leave the fewest possible blanks, and hence where the latest official figures were not at hand, conservative estimates have been made, based upon former reports.—
REV. D. L. LEONARD, D.D.

Names of Societies (Abbreviated)	Date of Organization	Home Income	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicants	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Foreign Countries in Which Missions Are Sustained, and Number of Missions
American Board	1810	\$947,163	\$262,764	581	170	186	193	1,130	263	4,364	5,694	1,502	73,671	5,914	132,119	1,483	70,979	S. Africa, Turkey, India, China, Japan, Micronesia, Mex., Spain, Austria, Philippines (20), Burma, India, China, Japan, Africa, France, Spain, Philippines (14), China, Japan, Africa, Italy, Mexico, Brazil, Cuba (7), India (Southern Bengal), Africa (2).
Baptist Missionary Union	1814	1,151,334	133,590	232	23	238	144	637	340	4,980	5,617	2,777	147,053	8,065	250,000	1,819	55,253	Africa, West and East, West Indies, South America (1).
Southern Baptist Convention	1845	460,798	40,288	93	9	95	32	231	98	375	606	608	16,596	2,905	35,000	182	4,596	Africa, West and East, West Indies, South America (1).
Free Baptists	1833	34,658	1,368	9	0	9	9	27	10	109	130	18	1,368	166	2,375	103	4,615	Africa, West and East, West Indies, South America (1).
National Baptist Convention	1880	23,537	1,000	52	83	104	24	263	47	130	393	40	8,074	300	20,000	35	1,700	Africa, West and East, West Indies, South America (1).
Seventh-Day Baptists	1842	12,000	2,000	3	1	3	2	9	1	14	23	3	120	6	300	6	200	Africa, West and East, West Indies, South America (1).
Christian (Disciples of Christ)	1875	450,106	54,829	62	82	70	67	281	170	815	1,096	280	16,393	2,537	47,000	113	7,017	China, India, Japan, Turkey, Africa, Philippines (6).
Christian Convention	1886	15,218	642	8	0	6	2	16	7	25	41	40	913	95	2,000	2	13	Japan (Tokyo, etc.) (1).
Christian and Missionary Alliance	1897	270,998	7,700	70	50	90	86	296	30	350	646	103	4,070	594	9,500	95	4,350	W. Central Africa, India, China, Japan, South America, Palestine, etc. (8).
Protestant Episcopal	1835	708,928	89,771	75	50	59	77	261	147	759	1,020	391	12,303	1,643	28,000	207	7,928	Africa, China, Japan, Haiti, Mexico, Alaska (6).
Society of Friends	1871	82,000	9,583	34	10	24	35	103	10	195	298	87	4,166	360	9,000	40	1,834	Mexico, Alaska, Jamaica, India, China, Japan, Cuba, Armenia, Palestine (8).
Evangelical Association	1876	30,474	1,185	7	0	7	8	22	24	48	70	27	995	111	2,700	3	25	Japan.
Lutheran, General Council	1869	34,167	1,220	9	0	8	7	24	2	327	351	278	7,521	1,000	14,919	188	5,598	India (Madras), Porto Rico (2).
Lutheran, General Synod	1837	85,300	19,000	16	0	8	15	39	2	644	683	520	13,500	218	45,000	301	8,511	India (Madras), West Africa (2).
United Norwegian	1895	65,187	315	16	3	17	12	48	7	101	149	100	866	299	1,540	11	463	Madagascar, China (2).
Five Norwegian Synods .....	.....	63,501	2,130	20	57	14	10	101	12	456	557	135	3,309	900	15,590	61	1,515	.....
Methodist Episcopal	1819	2,019,084	19,000	314	58	311	345	1,028	619	8,391	9,419	1,013	247,859*	17,157	165,000	2,318	74,343	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines (22).
Methodist Episcopal, South	1846	831,998	48,949	101	8	91	108	308	90	689	997	526	23,454	2,430	70,362	115	9,572	China, Korea, Japan, Mexico, Brazil, Cuba (6).
African Methodist Episcopal	1847	15,480	4,500	5	9	7	0	21	11	68	89	84	2,597	214	10,000	13	750	Africa, West Indies, South America (4).
Free Methodist	1882	53,209	910	20	10	28	23	81	1	90	171	92	1,004	326	1,034	26	1,232	Africa, India, China, Japan (4).
Methodist Protestant	1888	24,630	990	4	0	4	0	8	8	20	28	22	790	210	2,500	2	410	Japan (Yokohama) (1).
Presbyterian	1837	1,487,160	342,483	299	98	327	212	946	263	3,442	4,388	1,927	76,801	14,409	150,000	1,446	101,756	India, Siam, China, Japan, Korea, W. Africa, Syria, Persia, Spanish Am., Philippines (25).
Presbyterian, South	1861	412,156	23,260	85	40	86	69	280	12	192	472	453	12,317	2,219	29,000	46	3,790	China, Korea, Japan, Africa, Italy, Mexico, Brazil, Cuba (8).
Reformed Presbyterian	1836	36,904	1,500	14	1	12	7	34	1	53	87	16	458	49	1,200	17	966	Asia Minor, Syria, Cyprus, China (4).
United Presbyterian	1859	340,935	191,210	44	16	52	65	177	77	1,300	1,477	634	27,662	2,860	67,365	386	27,677	India (Panjab), Egypt, Eastern Sudan (3).
Reformed (Dutch)	1832	205,373	10,443	32	10	32	37	111	40	728	839	314	5,301	308	16,000	223	9,486	India, China, Japan, Arabia (4).
Reformed (German)	1878	95,000	6,840	18	2	18	12	50	13	78	128	50	2,250	87	5,000	7	640	Japan (Tokyo, Sendai, etc.), China (2).
German Evangelical Synod	1867	28,419	1,137	8	1	5	2	16	0	55	71	51	1,894	130	3,181	42	1,675	India (Central Provinces) (1).
United Brethren in Christ	1853	100,459	7,457	23	2	20	10	55	17	124	179	190	3,253	874	10,643	31	1,478	West Africa, Japan, Porto Rico, China, Philippines (5).
Canada Baptist	1873	87,313	2,200	27	0	22	43	82	8	220	502	184	6,738	671	12,152	136	3,128	India (Telugus), Bolivia, (2).
Canada Methodist	1872	356,210	8,290	72	16	77	43	209	13	150	359	174	6,230	572	14,000	58	2,630	Japan (Tokio), China, American Indians (3).
Canada Presbyterian	1844	233,272	14,138	72	23	76	68	239	10	385	624	235	7,809	976	15,000	189	12,914	China, India, New Hebrides, West Indies, Formosa, Korea, American Indians (7).
Other American Societies .....	.....	554,396	64,616	203	96	164	81	544	63	599	1,143	270	32,241	2,360	57,000	245	10,094	.....
Totals for America .....	.....	1,317,405	1,375,308	2,630	928	2,270	1,848	7,677	2,416	30,476	38,347	13,144	769,576	70,992	1,244,480	9,949	437,138	.....
Totals for America	1908	10,061,433	1,623,562	2,086	624	2,169	1,754	6,611	2,216	29,115	35,704	12,852	736,978	87,075	1,155,789	9,315	360,233	.....
Baptist Society (England)	1792	452,945	35,670	167	30	120	11	328	58	577	905	1,119	20,319	1,392	60,000	185	20,302	India, China, Palestine, Central Africa, West Indies (8).
London Society (L. M. S.)	1795	790,555	203,860	167	46	179	82	474	971	6,865	7,339	1,730	84,826	1,920	295,530	1,677	80,477	China, India, Africa, Madagascar, Polynesia (9).
Church Society (C. M. S.)	1799	1,938,355	219,360	414	152	386	438	1,390	394	8,304	9,784	2,715	99,680	4,820	351,320	2,556	151,777	Persia, Palestine, China, Japan, India, Africa, North America, Australia, etc. (30).
Propagation Society (S. P. G.)	1701	1,023,330	247,330	656	50	380	200	1,286	222	1,640	2,926	1,624	57,240	4,216	248,000	640	45,620	India, China, Japan, Malaysia, Africa, West Indies, etc. (32).
Universities' Mission	1858	200,420	3,565	32	30	0	59	121	22	263	384	93	4,890	685	15,000	135	8,160	Africa (Lake Nyasa and Zanzibar) (2).
South American Society	1844	82,125	102,315	14	17	20	22	73	0	95	168	58	780	0	1,890	21	875	South America (3).
Society of Friends	1866	167,050	21,320	37	5	34	26	102	460	1,219	1,321	264	3,123	356	14,168	138	7,012	Palestine, India, China, Natal, Madagascar (4).
Wesleyan Methodist Society	1813	821,570	1,014,560	307	13	166	11	497	305	4,704	5,201	3,284	116,494	4,925	491,011	1,671	112,204	India, China, Africa (West and South), West Indies, Italy, Spain (29).
Primitive Methodist	1870	44,210	7,650	20	0	17	2	39	4	26	65	53	2,500	250	4,000	20	700	Africa (1).
United Methodists (Free)	1857	77,590	6,685	48	2	40	8	98	15	655	753	580	18,464	2,121	39,358	22	1,651	China, East and West Africa, Jamaica (4).
Presbyterian Church of England	1847	191,390	22,500	28	19	31	34	112	44	440	554	326	10,098	945	50,000	100	4,500	India, China, Malaysia, Formosa, Syria (5).
Welsh Calvinistic	1840	91,705	11,306	16	0	15	7	38	22	480	518	486	9,258	634	29,277	415	9,158	N. E. India, Assam, France (Brittany) (2).
China Inland Mission	1865	406,102	14,457	79	287	250	292	908	15	1,167	2,075	1,001	20,993	2,540	81,972	216	4,076	China (Eighteen Provinces) (18).
Established Church of Scotland	1829	264,340	53,320	29	26	32	61	157	14	585	742	230	5,653	776	18,000	290	14,730	India, East Central Africa, Palestine, China (4).
United Free Church	1843	661,850	481,345	145	63	148	126	482	54	4,205	4,687	1,545	47,211	2,483	27,302	1,672	95,118	India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).
Presbyterian Church of Ireland	1840	105,765	16,380	26	11	23	13	73	9	689	762	205	3,100	1,249	16,250	204	6,485	China, India (Gujarat), Syria (3).
Other British Societies .....	.....	2,265,351	209,150	333	996	887	863	3,079	70	6,800	9,879	1,472	102,150	3,100	155,000	687	41,830	.....
Total British Societies .....	.....	9,584,653	2,670,773	2,518	1,747	2,728	2,255	9,257	2,679	38,804	48,063	16,785	606,239	32,412	1,900,078	10,649	604,075	.....
Totals for British Societies	1908	9,265,447	2,452,320	2,061	1,736	2,433	2,087	8,328	1,915	46,359	54,827	15,016	604,227	37,842	1,364,326	10,229	567,723	.....
Basel Society	1815	417,072	75,418	153	71	138	24	386	60	1,584	1,970	722	32,863	2,769	59,158	657	32,702	South India, China, West Africa (3).
Berlin Society	1824	225,861	67,182	118	16	107	27	268	23	982	1,250	508	31,369	1,720	52,016	686	12,350	Africa (East and South), China (3).
Brecklum (Schleswig-Holstein)	1877	51,207	942	17	0	12	0	29	0	99	128	112	1,372	340	6,500	78	1,570	India (Telugus) (1).
Gossamer's Society	1836	81,315	4,622	46	6	37	5	94	37	978	1,072	519	27,673	1,896	90,240	194	7,230	India (Ganges, Chota Nagpore) (1).
Hermannsburg Society	1849	120,150	21,300	65	2	64	4	135	5	518	653	160	39,315	925	74,000	191	9,720	India, South Africa, Persia (3).
Lepale Society	1836	123,435	13,490	59	10	52	16	137	18	225	362	325	9,997	219	20,274	319	14,745	South India, Burma, British and German East Africa (4).
Moravian Church	1732	208,450	175,200	156	38	177	14	385	35	489	876	1,016	33,079	1,704	102,381	305	26,884	India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).
North German Society	1836	45,494	8,230	16	2	10	7	35	2	63	98	141	3,480	430	15,200	141	5,162	West Africa (Slave Coast) (1).
Rhenish Society (Barmen)	1828	265,140	31,615	171	23	169	25	388	38	2,694	2,898	611	63,562	5,872	137,232	654	34,745	Africa, Borneo, Sumatra, New Guinea, China (5).
Other German Societies .....	.....	322,840	31,420	110	37	80	45	272	13	285	557	140	8,172	721	15,700	118	4,913	.....
Total German Societies .....	.....	1,869,964	429,419	911	205	846	167	2,131	231	7,917	9,864	4,254	250,782	16,600	572,701	3,373	150,021	.....
Totals for German Societies	1908	1,650,250	411,733	922	238	862	167	2,341	223									

been a year of religious revival, so extensive as to prepare the way for a new missionary advance, and to impart new impetus to the work of organization and occupation; memorable also for the going forth of that apostle to the New Hebrides, John G. Paton. The Lord had begun to answer even before His people called, according to His promise (Isa. 65:24).

Progress Round the World

From the beginning of this new concert of prayer in 1859, the progress all around the world was at a more rapid and regular pace.

1. For example, in the direction of *exploration*. That was the year when Livingstone discovered Lake Nyassa, and, in the next, Speke and Grant reached Victoria Nyanza from the Nile. Between 1864 and 1867 Rohlfs had crossed the Sahara to Lake Chad, and between 1866 and 1873 Livingstone, the missionary general and statesman, had come to "the end of the geographical feat" which, as he foresaw, would be "the beginning of the true missionary crusade." In 1875, Cameron crossed Africa, and Stanley pressing on to Uganda, met King Mtesa, and issued his famous appeal in the London *Daily Telegraph*; and, in 1877, he reached the mouth of the Kongo, after crossing the continent. Since then the work of exploration has gone on, till we are becoming familiar with inland Africa and China, Japan and Korea, Arabia and even Tibet, and now, at last, even the land of eternal ice has been penetrated and the North Pole discovered!

2. There has been, since 1859, rapid progress in missionary *organization*. The Methodist New Connection, Uni-

versities Mission to Central Africa, Netherlands Dutch Reformed, Reformed Presbyterian, Utrecht, and Finland societies were formed that very year; from 1860 to 1862, the Christian Reformed, Woman's Union, Strict Baptist, Southern Presbyterian; and, in 1865, the Canada Baptist, Paris Missionary Society, and, above all, the China Inland Mission. Then followed the English Baptist Women in 1867, the American Congregationalist Women in 1868, the Lutheran General Council in 1869, the Primitive Methodists and Presbyterian Women's Board (U. S. A.) in 1870; the United Original Secession Church, and Episcopal Women's, and Baptist Women's Boards (U. S. A.) in 1871; the East London Institute, 1872; the Irish Presbyterian Women's, and Free Baptist Women's, in 1873; the Swiss-French Churches', the Mission to Lepers, African Methodist Women's, and Friends' Syrian Mission, in 1874; in 1875, the Women's Board of Disciples, Reformed Dutch Women's, United Brethren's Women's, Associate Reformed Synod's Women's, and Disciples'; and Cumberland Presbyterian and Breklum Societies in 1876. Six more women's societies fell into the ranks from 1877 to 1880, including the Church of England Zenana Mission; and, in 1881, the Christian Endeavor Society began its marvelous career, branching out and taking new root like a gigantic banyan-tree, until it has now overspread the whole earth. From 1881 to 1885, twelve more societies were formed; and 1886 is memorable for another of the greatest movements of modern times, that of the Student Volunteers.

To follow these remarkable steps and stages of advance, year by year,

would require a volume. It must suffice to record the amazing fact that, within a half-century after that Lodian letter, we trace the formation of at least *eighty-five* missionary organizations, large and small, some of which now stand out as mountain peaks in the historic landscape.

3. The new missionary *occupation* next claims notice. New countries were entered and stations planted. For example, in 1859, Japan was entered by the Episcopalians, Reformed Dutch and Presbyterians; Brazil by the Presbyterians, and China by the Methodist New Connection. In 1860, the Baptists also began work in the Sunrise Kingdom, and, in 1861, the Swedish and United Methodist Free Churches in East Africa. In 1862, the Universities Mission began in Zanzibar, the Rhenish Society in Sumatra, and Mary Whately in Egypt. Within three years more, four more societies had been planted in China, India and Madagascar, and in 1867 the Laos Mission of the American Presbyterians began; 1869, which completed the first decade, was a great year of advance—the American Board and Church Missionary Society in Japan, the Canada Presbyterians in Trinidad, the Irish Presbyterians in Manchuria, and Clara Swain in India. From 1870 to 1872 ten more new occupations took place, prominent among them the Canada Presbyterian advance upon Formosa, Gilmour's upon Mongolia, and McAll's daring mission in Belleville.

Again, brevity compels a resort to a summary. During the half-century no less than seventy-five new missions have been started, counting only those on a larger scale, as when new countries have been entered, like

Japan and Korea; or large districts, like Uganda, or populous centers like Cairo and Paris. How important some of these movements were, not mentioned in detail, is evident from the fact that among them were the founding of the Blantyre Mission by the Church of Scotland, Coillard's work on the Upper Zambesi, and the Presbyterian entrance into Korea by the magic key of medical missions.

4. In the providential *administration* of affairs may we not trace another sign following prayer. The Hearer of Prayer is the governor of nations and the ruler of history. The notable events of this half-century now under review have some of them been *revolutionary*, and not only affected the destiny of nations but the history of missions.

The remarkable career of Garibaldi (1860-67) laid the corner-stone of Free Italy and broke down the exclusive walls of the Vatican. The War for the American Union (1861-65) knocked the fetters from four million slaves; the emancipation of the Russian serfs in 1861 inaugurated a new era in the Empire of the North; the cessation of persecution in Madagascar, the same year, closed the record of twenty-five years of blood and fire, horror and terror, and prepared for the wholesale destruction of idols eight years later. Brazil, in 1871, witnessed the end of slavery; and Stanley's discovery and recovery of the great hero of Blantyre, which led to his own conversion and opened a new era in African missions. In 1872, the arrival of the Japanese embassy in Washington proved another critical and pivotal event in the history not only of Japan but of the whole Orient, if not the whole world; and that same

year was marked by the organization of the first native church in Japan, as the year following was by the removal of the "Edict Board."

The Kongo Free State was constituted by the conference of sixteen nations in 1885; nine years later, the Chinese-Japanese War was waged, which opened the door to reform in the Middle Kingdom. In 1896, the first rails were spiked for the Uganda Railway, Africa's new bond of union and artery of life; in 1898, the Spanish-American War, with its incalculable outcome of possible good; the same year the capture of Khartum by the British, the completion of the Kongo Railway, and the Uganda rebellion opened the way to new civil liberty and gospel victory; and, the year later, the British South African War, the completion of the Nile Railway to Khartum, etc.

Some events of this half-century have been referred to as revolutionary. Who is sagacious enough to forecast the results of the Burlingame Treaty with China in 1868, the political upheaval in Japan, and the opening of the Suez highway to the Orient that year; of the completion of the Union Pacific Railway, in 1869; the Franco-Prussian War in 1870; the arbitration of the *Alabama* dispute in 1872, as of the Venezuela claims in 1899; of the establishment of the British Protectorate over the Fiji group in 1874, over Cyprus in 1878, and over Egypt in 1882. In 1889, republican government began in Brazil; in 1890, the first Parliament met in Japan; in 1898, the Hawaiian Islands raised the Star-spangled Banner; in 1902, the Hague Tribunal was established; the Laymen's missionary movement began in 1906; the Chinese Opium Edict dates

from 1907; the deposition of Sultan Abdul Hamid and of the Persian Shah, from 1909. And these are only a part of the events that stud the firmament of this half-century like constellations of stars, some of them of the first magnitude.

The conventions and conferences of this period merit separate consideration—great gatherings for philanthropic and missionary ends. Decennial conferences in India began at Allahabad in 1872, and continued at Calcutta and Bombay; the Missionary Conference in Shanghai in 1890; the Student Volunteer rallies since that natal year, 1886; the World's Missionary Conferences at Liverpool, in 1860; London in 1888; New York in 1900; the Peace Conferences at The Hague, 1899 and 1902; the Y. M. C. A. World Conventions, since 1854; the great assemblies of the Y. P. S. C. E.; of the Evangelical Alliance, the World's Sunday-school delegations, the Laymen's movement; and, beside all these, the annual conventions for Bible Study and the Spiritual Life at Mildmay and Keswick in England, and at Northfield and Winona in America; and the anniversaries of great societies, and centenary celebrations, such as Carey's in 1892, and others now so frequent.

5. The developments in the line of *education* during the half-century are another sign following united prayer. How significant, for instance, the opening of Robert College at the Golden Horn, in 1863; of the American Girls' College at Scutari, in 1872; the Kobe Girls' College in 1873, and the famous Doshisha University of Neesima the next year; the invention of the Moon system for the blind in 1840, and the Murray alphabet for the blind in 1879;

the work of Dr. Laws, at Livingstonia, Verbeck in Japan, Drs. Duff and Martin and many others in India and China; Dr. Post and his fellows in Syria. The name of these great teachers in the mission field is legion, and some of them, less conspicuous, like Miss Fiske in Persia, Miss Agnew in Ceylon, Miss Pierson in Japan, have left an impress for good that will never be lost, and helped create a native force of teachers and preachers.

6. Especially significant, also, are the multiplied *translations* of the Word of God since the Lodian Call to Prayer. Very notable among the existing five hundred translations are the completed Arabic translation in 1865, and the Japanese Bible in 1888, not to refer to the great achievements of such as Pilkington in Uganda, Richards in Banza Manteke, Lindley among the Zulus, and those who, in the Islands of the Sea and elsewhere, have not only given the Word of God to whole tribes and peoples, but in God's book laid the basis of all their literature!

7. What shall be said of great moral and spiritual *transformations*! The revivals of this period have been specially marked. The appeal of the Lodian brethren was born in a revival era, just begun, which continued for years; the awakening in Madagascar succeeding the persecution that ended in 1871, the moral miracle in the Telugu Mission in 1877-78, when 10,000 were baptized in eleven months; the awakening in Japan in 1872 and onward; in Uganda in 1893, and in our day in Korea. These are only a few handfuls out of a great harvest. The whole half-century has been one of unprecedented and multiplied spiritual quickenings, so numerous and so

pervasive that we hesitate to attempt either an enumeration or a selection. We may, however, mention some twenty, particularly conspicuous as the immediate fruits of prayer, since the Lodian circular-letter was issued: The great blessing bestowed on William Duncan's work among the Tshimshean Indians in his Metlakhtla, from 1859 onward; the great revival of 1859 and 1860, especially in Britain and America; the arousing of the university students of Britain under Moody and others, which led to the "China Band"; the awakening in North Tinnevely in 1860; in Egypt and the Nile Valley, from 1863-70; in China, specially Hankow, 1863-88; in the Euphrates district, 1864-67, under C. H. Wheeler, etc.; in Aniwa under J. G. Paton, 1867-69; in Southern Tinnevely, 1871-81; in Japan, 1872-75; in Paris and other French cities under McAll, 1872-80; in the Telugu country, 1877-78; in Formosa, 1877-85, under G. L. Mackay; in Banza Manteke, under Richards, 1883-90; in Uganda, 1893-98; in Korea, before our eyes.

An Awakening in India

We give one instance, less familiar, perhaps, than many others. The spiritual awakening in 1896, in connection with the United Presbyterian Mission in the Punjab, was a signal answer to prayer and deserves a record as one of the most remarkable waves of spiritual power that ever swept over India.

Three years before the annual meeting of the mission, it was agreed to observe every Sabbath evening as a season of special prayer for a new effusion of the Spirit's power, and both the native brethren in the field and

church at home were appealed to, to join in these times of supplication. So prominent has been the prayer element throughout that there has never been a doubt that the blessings that followed were linked inseparably with such earnest and united entreaty.

The work began early in the year 1896, and so remarkable was the power attending it, even from the first, that some feared it would prove only spasmodic; but it continued and rather deepened and broadened. The first marked manifestation of this power was at the meeting of the Sialkot Presbytery, at Pasrur, March 24, while in conference on "our work and its needs," making that conference memorable beyond any other in the history of the mission. The whole story is so interesting that it can not be abridged and we must refer the reader to the narrative of Rev. D. S. Lyte, one of the most remarkable we have ever read.*

One example of prayer in the opening of closed doors might be cited, as an encouragement to praying souls. When as yet Japan was a hermit nation, and the Christianity that was brought thither by the representatives of the Papacy had been practically extirpated by persecution—when for two centuries and a half the edict boards against Christianity had been raised everywhere throughout the Sunrise Kingdom, and all Europeans were driven away from the Island Empire save as Dutch merchants had a foothold at a trading port on the little island of Deshima—William Ropes, of Boston, about March, 1828, a Christian merchant residing in Brookline, had invited a few friends to meet once a month at his house to join in prayer

for a world's evangelization. When at the first meeting the question arose to what object the contribution which had been taken should be devoted, Mr. Ropes, drawing attention to a basket of Japanese workmanship that chanced to be on the table in the room where this little "monthly concert" was held, suggested that the evangelization of that closed land might be the object for which their gifts should be made. The suggestion was adopted; and tho soon after Mr. Ropes left Brookline, a "ladies' sewing society" had grown up in connection with this little meeting and continued, from time to time, to send money for this prospective "mission in Japan" to the American Board—in all more than \$600.

When, forty years later, the Board found the open door to Japan and sent forth Rev. D. C. Greene, the new mission was credited with over four thousand dollars as the sum of these contributions, with interest accrued. And another remarkable link between these prayers and the open door in Japan is seen in the fact that Mr. Greene, this first missionary, was the son of a minister who, forty years before, had been one of the little company present at the first meeting held in Mr. Ropes' house in Brookline.*

Looking back over the half-century and noting all these developments—the grand work of missionary exploration in the opening up of not only new districts and territories, but whole continents; the multiplication of missionary organizations until the whole church has formed into line, and all the reserves have been called forth into action, men, women, and even the

* "Far North in India," pages 242-250.

* "A History of Christianity in Japan," Vol. II, page 73, by Dr. Carey.

young; when we note the missionary occupation of new fields, in a constantly aggressive forward campaign, the advance in Christian education; then turn to the conspicuous events of the half-century, so many of which are historically turning-points, radical and revolutionary; the conferences at home and abroad that have brought disciples into closer bonds of mutual sympathy and cooperation, and prepared the way for every form of human betterment; when, to all these, we add the translations of the Word of God, evangelistic activities and extensive and multiplied spiritual quickenings, which characterize this last fifty years, we can not but exclaim, "Surely, God answers prayer." There are still signs following united supplication.

A Challenge

We risk successful challenge from any quarter of the statement now deliberately made after a half-century of the study of modern missions:

FROM THE DAY OF PENTECOST, THERE HAS BEEN NOT ONE GREAT SPIRITUAL AWAKENING IN ANY LAND WHICH HAS NOT BEGUN IN A UNION OF PRAYER, THO ONLY AMONG TWO OR THREE; NO SUCH OUTWARD, UPWARD MOVEMENT HAS CONTINUED AFTER SUCH PRAYER-MEETINGS HAVE DECLINED; AND IT IS IN EXACT PROPORTION TO THE MAINTENANCE OF SUCH JOINT AND BELIEVING SUPPLICATION AND INTERCESSION THAT THE WORD OF THE LORD IN ANY LAND OR LOCALITY HAS HAD FREE COURSE AND BEEN GLORIFIED.

This being so, the duty and privilege of all who yearn for a world's speedy evangelization is transparently clear. Beside and beyond all other forms of activity, however useful and helpful, such as the informing of disciples, the supplying of men and

means, the appeal for a higher consecration of person and property, one supreme need confronts us—the demand for *united, intelligent, believing prayer*. Here is the greater than Archimedes' lever to move the world. The pivot and fulcrum are supplied, "the point outside" for which he longed to rest the lever—the promise of an unchanging God. The power is supplied wherewith to move the lever—nothing less than omnipotence itself. The proof is at hand that God is the living, all-powerful worker, in the moral miracles already wrought. Strange, indeed, that the Church of God should need any further incentive to united supplication. Here is at once the easiest and the hardest way to success—easiest because it is by absolute dependence upon God, content to have His strength perfected in our weakness; and for that very reason hardest, because there is nothing to which we are so prone as to trust in ourselves, and nothing to which we are so averse as to hang in absolute helplessness upon God's power and grace. We like to *act*, but we do not like to *ask*; it humors our pride to do something that looks big; but it is only when pride bows in humility, and the "I" of self-confidence is inflected into the "me" of simple dependence (Galatians 2: 20) that in any work for God the highest achievement is possible.

The work of missions is pre-eminently "our Father's business." It must be transacted under our Father's constant guidance, by His help, His strength, and so for His glory. And nothing will bring us and help us in the right attitude like the habit of believing prayer, which is the one sure sign that we are "workers together with God."

THE CHRISTIAN PROGRESS OF THE WORLD IN 1909

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The past year has been crowded with events of unusual importance in the progress of the Kingdom of God, at home and abroad. Some of these were distinctively missionary in character; others were political, yet had such important relation to the growth of the Kingdom that they can not be omitted from a missionary review of the year. The great national awakenings of Asiatic peoples, beginning in Japan and spreading to China, India, Turkey and Persia, are resulting in political upheavals which not only profoundly affect the history of the world, but greatly increase the opportunity for aggressive Christian work. The hand of God is undoubtedly in these new forces that are so strangely moving the world.

Sunshine and Shadow in Africa

The expedition of ex-President Roosevelt has turned all eyes upon Africa, for papers and magazines have been flooded with articles on the Dark Continent. New prominence was given to missions in East Central Africa by the announcement that, before starting, Colonel Roosevelt had asked for a list of all the American mission stations in the territory through which he expected to pass. He promised to inspect their work and showed his sincerity by laying the corner-stone of the mission chapel and school of the African Inland Mission at Kijabé. The good effects of his expedition are already felt in the testimony he has given to the value of missions in Africa. In a recent letter he stated that he was intensely interested in all he had seen, including missionary work, and would have much to tell on his return.

So rapidly is missionary work advancing in Africa that it will soon cease to be called the Dark Continent. At the recent South African Missionary Conference, held at Bloemfontein, seventy-five delegates met, representing more than twenty societies, and statistics were presented which showed that all Africa south of the Zambesi is practically taken up by various missionary societies. Dr. MacVicar, of Lovedale, prophesied that within a few years at least half of the natives would be Christian. But in other parts of Africa there remains much land to be posset. It is estimated that in the Sudan, a region as large as the United States, which constitutes the largest unevangelized mission field of the world, there are 50,000,000 who have never heard the name of Christ.

From many parts of this great continent come encouraging reports of progress. In Elat, West Central Africa, and Cape Palmas, Liberia, great awakenings have taken place, and many have been converted. Uganda, as usual, has had a successful year. The phenomenal growth is shown by large congregations on the Sabbath, crowded baptismal and confirmation classes, and gifts larger than ever before. In Egypt, the first conference for Moslem converts, held in Zeitoun, near Cairo, was a notable event.

In some parts of Africa the work was rendered discouraging by determined opposition. In Angola, West Africa, Roman Catholic neighbors have hindered the Protestant work, and from all points in German East Africa come disquieting reports of the encroachments of Islam with its bitter

hostility to everything Christian. In Madagascar new outrages have been perpetrated against Protestant missions by the French governor. Many churches have been closed, permission to build new ones or repair old ones has been refused, and in districts remote from the capital, paganism seems to have been aided and Christianity discouraged. Nevertheless, the missionaries continue in the work, cheered by the fact that in the face of opposition thousands of Malagasy Christians remain loyal to the Christ, and new converts continue to be won.

The forward movement undertaken in behalf of Africa by the Methodist Episcopal Church to commemorate the seventy-fifth anniversary of their beginning there will greatly extend their already large and prosperous work. A special anniversary was held in Washington, D. C., last February, and the African Diamond Jubilee Commission appointed to raise a thank-offering of \$300,000 for the African work has been busy with its task throughout the year.

New Forces in Old China

In China, old things are passing away so rapidly that it seems difficult to exaggerate the changes that are taking place. The emperor, through his father, the prince regent, has confirmed the promise of a constitution and has set a date for its adoption ten years hence. In view of this, orders have been sent to the governors of provinces to give the people instruction in self-government. Railroad construction is being pushed with all possible haste to give easy access to Peking by the time the first legislature is convened. Telegraph lines are being extended, the postal service is growing by leaps and bounds; the

currency system is to be developed on a modern basis, and for the first time a census of China's hitherto uncounted millions is being taken. The army is being drilled in modern methods and a new navy has been planned at a cost of \$100,000,000. In Peking water-pipes are being laid in the streets, a new system of sewerage is being installed, roads are being macadamized and an American electric company is equipping the city with an up-to-date telephone system at government expense.

Nor is the progress in material things alone. It is along social and intellectual lines as well. A great campaign against opium has been inaugurated and signs are not wanting that Chinese women are coming to their own. Many anti-foot-binding societies have been established, and women's clubs are being formed. Daily, weekly and monthly papers and magazines are multiplying with great rapidity, a new system of public instruction is being inaugurated, and schools are springing up all over the empire. The intellectual awakening is not confined to any class or section and is said to be the most profound and far-reaching the world has known since the Revival of Learning in Europe five centuries ago.

These reforms, however, are not being accomplished without opposition. There is a strong reactionary party, and China is still in the throes of a conflict which will either make her a great world power with a voice in the world's affairs, or sink her once more in Oriental lethargy and stagnation.

To missionary bodies working in China the present educational crisis affords an unequaled opportunity for dominating the new intellectual life of

the nation. In view of this, special emphasis is being laid on education. Those societies that have done little along this line are opening schools at all their stations; those that have educational plants already in operation are enlarging them and bettering their equipment. Through a great forward movement launched in London last year the sum of \$500,000 is also to be raised for this work.

Churches and schools are reported full, and many of the students in the colleges are offering themselves for the service of Christ. The women, too, are becoming more and more useful in the work. At the Chinese National Christian Endeavor Convention in Nanking last May, the quiet-hour services were entrusted to Miss Dora Yü, a modest, unassuming Chinese girl, who conducted them with great power.

From central and northeastern China come wonderful reports of a great wave of revival, such as was never known before in China. This spread from station to station and rivaled in power and results the great awakenings in Korea and Manchuria the year before. During these meetings, which were largely the result of a great evangelistic campaign conducted by the Rev. Jonathan Goforth of the Canadian Presbyterian Church, men and women were so strongly convicted of sin that they publicly confest their wrong-doings with tears—a most unusual thing in China, where the pride and natural reticence of the people is so great.

The Year of Jubilee in Japan

The great event of the year in Japan was the celebration of the fiftieth anniversary of Protestant

missions in the empire. At the great jubilee gathering held in Tokyo in October under the auspices of the Evangelical Alliance, an impressive exhibit was made of what has already been accomplished and of what yet remains to be done. Fully half the speakers were Japanese and the addresses were of great interest and power.

As a result of fifty years' work there are 400 organized churches, more than one-fourth of which are entirely self-supporting; between 70,000 and 80,000 baptized Christians, nearly 500 ordained Japanese pastors, and about 100,000 children in the Protestant Sunday-schools; 186 Christian schools of all grades and classes holding property valued at \$1,500,000; and seven Christian publishing houses issuing 70,000,000 pages a year. The old proscriptions against Christianity have given way to the fullest religious liberty, the Bible is sold in book-stores throughout the country at the rate of from 200,000 to 300,000 copies a year. The power and influence of Christianity is silently permeating and transforming the nation. Fourteen members of the present legislature and a number of other men prominent in national affairs are Christians. Tho the native religions are by no means dead, they have lost much of their power. The year, on the whole, has been prosperous, tho a few missionaries report a backward movement in their work. The large majority report that there is everywhere a great readiness to hear the Gospel and that the number of conversions is steadily increasing.

The anti-Japanese agitation in California, which early in the year threatened to assume the alarming propor-

tions of two years ago, has subsided, to the great satisfaction of all lovers of peace and of missions. Owing to restrictions in the number of passports issued at Tokyo, the number of Japanese coming to America during the year was considerably less than the number of those who returned to Japan—a condition which, according to the Japanese ambassador at Washington, is likely to continue for a few years at least.

The present attitude of Japan toward the United States seems to be one of extreme friendliness. This was evidenced in a delicately courteous way, characteristic of the Japanese, by the pilgrimage, last October, of five members of the Japanese Industrial Commission, then touring the United States, to Newport, R. I., where a great wreath of laurel was laid on Commodore Perry's grave, and by the congratulatory message of the emperor to New York City at the time of the Hudson-Fulton celebration, accompanied by an offer of a memorial gift of 300 of Japan's famous cherry-trees to be planted along Riverside Drive.

A Year of Blessing in Korea

The conclusion of a new convention with Japan whereby the control of the military, banking and judicial systems of the country passed into the hands of the Japanese, was an event of importance in Korea. The country is now entirely under the control of the Japanese, who are doing much for its material development, but are leaving much to be desired in their treatment of the people. The execution of thousands of Koreans in the process of pacification, the flooding of the country with Japanese immigrants, and the unjust appropriation of Korean lands

without sufficient compensation, have resulted in the bitter feeling of resentment toward the Japanese that found such terrible expression in the assassination of Prince Ito at Harbin last October.

Notwithstanding the chafing of the people at the loss of their national power, the great wave of revival which has been sweeping over the land, continues with unabated power. The missionaries are overwhelmed with work and both men and money are an urgent need. It is a cause for thanksgiving that under the present régime full religious liberty is enjoyed and no hindrances are placed in the way of the work. At a recent conference with the Japanese, the missionaries received full permission to teach Christianity in the mission schools, the officials promising to put the graduates on the same footing as those of government schools and grant them equal privileges.

The great missionary event of the year was the celebration of the quarter-centennial of Protestant missions in Korea. The union celebration in Seoul last September was participated in by all missionary organizations at work in the country, and the dominant notes were praise for what God hath wrought and prayer that the work may continue until Korea becomes a Christian nation. In August, at the annual meeting of the Northern Presbyterian Mission, which was first in the field, the following results of twenty-five years' work in this one mission were reported: 25,010 baptized Christians, an average of 1,000 for each of the twenty-five years; nearly 100,000 adherents, many of whom are really Christians; 1,000 paid helpers, nine-tenths of whom are supported by the Koreans themselves; and a great

army of unpaid helpers who consider no sacrifice of time or of money too great for winning souls and advancing the Kingdom of God.

The Korean Church, on fire with evangelistic zeal, is aiming at nothing less than the speedy evangelization of the entire nation. With this end in view, a movement is now on foot to put into every Korean home a copy of one of the four Gospels, with tracts setting forth the way of salvation.

The Spirit of Independence in India

The spirit of unrest in India continued to be a source of anxiety throughout the year. The conciliatory measures proposed by Lord Morley, British Secretary of State for India, and Lord Minto, the Viceroy, giving the natives some representation in the government, was hailed with joy by the reformers and was well received by the Indian National Council in January. But a growing belief that the government favored the Mohammedans and the failure of Lord Morley to repeal the partition of Bengal and release the reform leaders who had been either imprisoned or deported without trial, produced a sullen feeling of discontent throughout the empire. The advent of bomb-throwing in India, with its attempt on the lives of Lord and Lady Minto, and the atrocious murder of Sir Curzon Wyllie, political aide-de-camp to Lord Morley, by an Indian student in London last summer, seem to point to a wide-spread conspiracy for the overthrow of the British and the establishment of East Indian independence. But the outbreaks during the year between the Hindus and Mohammedans, reveal the bitter enmity between these two great classes, and make it plain

that in British rule lies the only hope of peace. With the present system of English military control, there is, probably, little danger of a repetition of the mutiny of 1857, yet the situation is serious and the solution of the problem difficult.

Meanwhile, missionary work goes steadily forward, the spirit of unrest being at once a hindrance and a help. The national awakening of the people affects the native Christians, and out of it seems to be growing a spirit of enterprise which manifests itself in a desire for self-support and self-extension. If wisely directed, this can not fail to be of great value in building up the native church.

Tho the revival spirit is not so wide-spread as it was a few years ago, stirring accounts of great awakenings have come from many sections. In northern India there were large accessions in both the Presbyterian and Methodist missions, and steady progress was reported in almost every field. The World's Christian Endeavor Convention, held in Agra in December, was a notable event and brought thousands of young Indian Christians in touch with one another and with a great army of young Christians from other parts of the world.

A significant sign of the times, indicative of the great social changes that are taking place, was shown at the National Indian Congress at Madras last January when delegates of every caste and creed sat down together at a common feast. Had caste laws been rigidly enforced, the hundreds of high-caste leaders from all over India who participated in the banquet would have been forced either to lose caste or submit to the most degrading penances. Yet so far

as is known, not a single delegate was required to suffer either penalty.

The Turmoil in Turkey

The year which opened so auspiciously in Turkey was marked by the revolution at Constantinople, which ended the long reign of Abdul Hamid II, religious leader of the 230,000,000 Moslems in the world, and by the terrible massacres at Adana which cost the lives of two American missionaries, a score of native pastors and more than 20,000 Armenians, including a large number of Protestant Christians.

Tho a political outbreak was not altogether unexpected by those who understood the trend of affairs, the revolt of the army on April 12, the temporary overthrow of the Young Turk ministry, the rally of the Macedonian forces, the brief struggle at Constantinople, when for the first time in history Moslem fought against Moslem, the dethronement of the Sultan and the accession of his brother as Mehmed V, came with a suddenness for which no one was prepared.

The simultaneous wild outbreak in the district of Adana, 500 miles from Constantinople, sent a thrill of horror through the world. Not since the Boxer outbreak of 1900 has there been such a time of anxiety and suspense, and rarely before has any calamity left such a train of suffering and sorrow in its wake. The response to the call for funds was prompt and generous, and the relief work effective. Yet the need has been by no means fully met. The conduct of the missionaries during the whole trying time was most heroic. Heedless of their own peril they sought to stay the havoc and save the lives and property of

those around them. "As for rewards," says the British consul at Adana, "the people who ought to get them are the gallant men and women of the American Mission, who worked through the storm, and are still working, regardless of their own losses and troubles."

The reestablishment of the constitutional government, with the new Sultan at its head, has, for the present, restored tranquillity and order, but the difficulties that confront the Young Turks are so great that no one dare predict what the future will be. With the government still Mohammedan, it is also impossible to predict what the effect will be on Christian missions. The amazing manifesto, recently issued to the Mohammedans of the world by the Sheik-ul-Islam, with the approval of the Ulema, which together constitute the supreme religious authority in Islam, seems to promise full religious liberty, but it remains to be seen whether Christian missions will be permitted to enjoy full freedom and Moslem converts to Christianity receive protection of life and property under the new régime.

Rev. James L. Barton, D.D., secretary of the American Board, furnishes us with the following statement that throws much light on present conditions:

Among other things, the manifesto of the Sheik-ul-Islam declares that the constitutional government is in full harmony with the principles of Mohammedanism; that true Christians are worshipers of the true God and will have a place in Paradise; that fraternal relationship with those not Mohammedan is enjoined by the Koran; that it is the duty of every Mohammedan government to afford equal protection to Christians, Jews and Mohammedans, and that before the law all must be upon the same footing.

This introduces a new era of Mohammedanism which is in itself revolutionary, and which, if accepted by the Mohammedans of the world, will open a new door of approach to their minds.

We are receiving in each mail daily indications that this is an actual fact in Turkey at the present time. Mohammedan pupils are applying to the schools for admission on equal terms with the Christians; Mohammedan inquirers are privately seeking the truths of Christianity, and Mohammedan listeners are increasing at public services. The American Board has seven missionary colleges in Asiatic Turkey. Both Moslems and Christians are bearing testimony to the value of these institutions, not only in what they have already accomplished, but in what they may yet accomplish in the reorganization of the new empire, and the demand for modern education and the desire for moral instruction is increasing. There has never been a time in our eighty-nine years of work in the Turkish Empire when everything seemed to point to so promising a future, and call for so marked an advance in every department of work.

The New Regime in Persia

The year which began with tumult in Persia has closed in comparative peace. As in Turkey, there is a new ruler on the throne and a constitutional government appears to be firmly reestablished, but the country is not yet in a settled condition.

During the first six months, owing to the abrogation of the constitution by the Shah, a great part of Persia was in a state of insurrection. The Constitutionalists held Tabriz for three months against the forces of the Shah, and here and there throughout the country were armed bands only lacking opportunity for cooperation to turn the smoldering revolt into a wild tempest of rebellion. The raising of the siege of Tabriz by Russian intervention, together with the capture of

Ispahan by the Bakhtiari tribesmen of the south, finally frightened the Shah into promising to restore the constitution. But the reformers refused to trust him and forced their way into Teheran, on July 13, where, after three days' fighting, they compelled him to abdicate and set his son, Ohmed Mirza, a boy of twelve, upon the Peacock Throne.

With the young Shah a ruler only in name, and Russia and England his real regents, the day of a protectorate over Persia is probably not very far distant. Meanwhile, with the country in a state of bankruptcy and the Constitutionalists bitterly opposing the presence of the Russian troops, who must, nevertheless, remain until order is restored and the new parliament has given proof of its ability to keep the peace, the political situation is far from reassuring.

To the missionaries in Persia, as in Turkey, the past year has been most trying. The coming of the Russians saved Tabriz from the massacre and pillage that befell Adana, but the missionaries were constantly exposed to danger, and the sorrows and suffering of the people preyed on their sympathies and called for their help. Notwithstanding the adverse conditions, the missionary work was kept up, and even during the long siege of Tabriz it went on as usual, except that evening meetings were, of necessity, discontinued. In Teheran six persons united with the church on the first Sunday in June, and on July 11, when the forces of the reformers were just outside the city, the usual Sabbath services were held. On the following Sunday, two days after the abdication of the Shah, there were sixty in attendance.

It is too soon to predict the final effect of this new régime—so much depends on the extent of Russia's influence and her attitude toward Protestant missions. The power of the Mollahs, the most fanatical class in the country, has been greatly curtailed, and freedom of speech and of action prevails to a hitherto unknown extent. The intellectual awakening is creating an increased desire for education, and no sooner was peace restored than the Mohammedan children came flocking to the mission schools and educational institutions of all kinds are more crowded than ever before. The greatest immediate need is a Christian college, adequate in equipment and with a course of study sufficiently advanced to give full training to the young men of the land.

The Struggles in South America

South America has been described as a political volcano with as many craters as there are states. During the past year there were at least two eruptions and rumors of others. The revolt of the army in Colombia, during the absence of the president in Europe, followed the exclusion of Castro from Venezuela and put a new man in power amid serious disturbances there. The violent rejection by Bolivia of the award of the president of Argentina in his arbitration of the Peruvian boundary dispute, threatened to involve these three countries in war, but this calamity has been happily averted.

South America continues to be so poorly manned by missionaries that it is still the "Neglected Continent." Yet signs are not wanting of progress in the work. Venezuela, freed from Castro's autocratic and disgraceful

rule, is struggling toward better things, as is shown by a renewed interest in education and attempts at practical reform. Yet there can be little real progress while the country so largely remains under bondage to ignorance, superstition and sin.

From the Methodist mission in Ecuador come cheering accounts of a revival with more than forty converts. But here, too, the spirit of intolerance was revealed when, incited by the priests, a mob attacked the church, and it was necessary to call on the governor for protection. In the Presbyterian mission in Chili, as a result of evangelistic meetings held in Valparaiso, there was a turning to the Lord such as has never been known there before. More than a hundred confessed Christ and were enrolled in the catechumen classes.

Throughout South America there seems to be a growing revolt against the domination of an ignorant and corrupt priesthood. If Christian missions are ever pushed in an adequate way, the result will probably be one of the greatest developments in the history of missions. The visit of Mr. Robert E. Speer, who spent six months in a missionary tour through the continent, may do much to arouse the churches of North America to their duty in the matter.

Uncertain Reforms in Russia

The enactment by the Duma last summer of legislation securing to minors between fourteen and twenty-one the right to choose their religion with the consent of their parents, and to adults both to choose and to change from one religion to another, according to the dictates of conscience, was a promise of progress in Russia.

Yet religious liberty in Russia is far from an accomplished fact. The scenes of violence in the Duma during the discussion of the bill, and the opposition of the conservative papers after its passage, shows how intolerant is the spirit of the religious leaders. So long as the Greek Orthodox Church continues to be the state church and exercise despotic authority, persecution of other creeds will continue.

Meanwhile, in a quiet, unobtrusive way, evangelical Christianity is forcing its way into the empire. Both the Methodists and the Baptists have made a beginning, and in St. Petersburg alone there are now twelve evangelical churches whose pastors preach to crowded houses. But the time has not yet come for a general advance of Protestant missions in Russia. The Young Men's Christian Association is a growing power in the country and the visit of Mr. John R. Mott made a deep impression on the students and even on the civil authorities.

The Zionist Movement of the Jews

Recent developments in Turkey have had an important bearing on the Zionist movement and the future of the Jews.

At a remarkable meeting held in London on the 10th of last May, attended by between 2,000 and 3,000 Jews, Israel Zangwill and other prominent speakers referred to Mesopotamia, the famous region soon to be opened up by the Bagdad Railway, as the new "Land of Promise" for the Jew. One week later an event occurred which put a new aspect on the matter. On May 17, Ahmed Risa Bey, first president of the Turkish Par-

liament, and one of the most enlightened leaders of the Young Turk party, paid an official visit to the chief Jewish rabbi of Turkey, in the course of which he extended to the Jews of Russia and Rumania and all countries where they suffer disabilities, an invitation to settle in Turkey. At the same time he promised that all restrictions against Jewish immigration would be removed and full citizenship be granted to every Jew on his arrival in the empire. As the fulfilment of this promise would remove the last obstacle to the settlement of the Jews in Palestine, there is, apparently, nothing to hinder their immediate return. The peculiar situation is summed up by Mr. Ernest Gordon thus:

We now have these factors: The Jews hated and starved in Russia and Rumania. The Jews invited to the Turkish Empire with open arms. The Jews organized throughout the world to purchase Palestine as an "everlasting possession of the whole Jewish people." The Jew master of international finance and correspondingly influential in international politics. The Jew apparently unable to colonize elsewhere, the plans for such colonization in Uganda, Argentina, Cyrenica, Mesopotamia, all blighting in the bud. Lastly, a Turkish revolution which destroys all political hindrances to Jewish settlement in Palestine.

Progress in International Reform

One of the most hopeful signs of the age is the increase of international cooperation for the suppression of social evils in the world. The past year has witnessed great progress in efforts of this kind.

1. *The Liquor Traffic*.—The temperance wave now sweeping so victoriously through the United States is not confined to this country, but is part of a great international movement

against alcohol. At the twelfth biennial meeting of the International Congress on Alcoholism held in London last July, with 1,400 delegates, representing twenty-six governments and colonial legislatures, the delegates were, for the first time, appointed by the governments participating, and great progress was reported all along the line. Germany, a leader in the fight, reported eighteen total abstinence societies with 461 members among the students of her universities; Holland has 100,000 organized temperance workers; in Great Britain temperance instruction has been introduced into the schools; in Russia half a million people have recently attended temperance lectures and debates; in the United States the number of persons living in no-license territory has increased from 6,000,000 to 38,000,000 in ten years, and the saloon has been abolished by law in two-thirds of the total area.

2. *The Opium Traffic*.—The International Opium Conference held in Shanghai last February, marked an important step in the war against opium. Called by the United States to assist China in her efforts to free herself from this obnoxious drug, and participated in by every nation affected directly or indirectly by the opium traffic, the congress accomplished much along the right lines. Though Great Britain is not yet ready to stop the exportation of opium from India, or allow China to prohibit its importation, her participation in the congress was a great step in advance. In view of the need of further deliberation on the subject, the United States, through its Department of State, has requested the participating governments to send delegates to a second conference to be

held in the near future at The Hague.

3. *White Slavery*.—Owing to the increase in the disgraceful traffic in women known as "White Slavery," thirteen governments with their colonies entered into an agreement during the year to wage a united warfare against it. Each government agrees to appoint a special officer having the work in charge, to exchange information with other governments, and keep a close inspection of steamer landings and railway stations.

4. *The Kongo Reform*.—The continuance of the outrages in the Kongo Free State, notwithstanding the assumption of control by the Belgian Government, called forth renewed effort in behalf of the natives there. The governments of the United States and Great Britain refused to recognize the Belgian annexation of the State unless satisfactory guarantee was given that the outrages would be suppressed; Sir Arthur Conan Doyle took up his pen in behalf of the cause, and foregoing pecuniary profit, allowed the "Crime of the Kongo" to be sold to the public for sixpence; a campaign of protest was conducted in England with mass-meetings in every large city; and the Baptist Missionary Society held a Kongo exhibit in London, one feature of which was a free rubber stall with a painting, enlarged from an actual photograph, of a native gazing at his dead child which had been murdered and mutilated because of his failure to bring in his full tale of rubber! Nothing, however, did as much to bring matters to a crisis as the case of the two American missionaries, Dr. Wm. Morrison and Dr. W. H. Shepherd, the latter a negro from Atlanta. These men were compelled to leave their work at Luebo

and stand trial in the Belgian court at Leopoldville, 1,000 miles away, on charges preferred by the notorious Kassai Rubber Company, of which King Leopold himself is chief stockholder. The withdrawal of the case against Dr. Morrison and the acquittal of Dr. Sheppard in October, closely followed by the announcement from Brussels that the Belgian Government is about to undertake extensive reforms on the Kongo, and promises to see that humane treatment is accorded to the natives, gives rise to the hope that the long night of horror is over.

The Year in Home Missionary Work

The need for home missionary work seems to increase year by year. Not only winning America for Christ, but keeping America Christian calls for strenuous effort.

Mormonism claims to hold the balance of power in five states and is conducting an aggressive missionary campaign throughout this country and Europe. The religious census completed last year shows that the great influx of immigrants from Papal Europe is dominating the religion of entire states. According to the statistics, Massachusetts and Rhode Island, in Puritan New England, are now Roman Catholic. The cities are increasing in population and in sin, and in the rural districts many of the old-established churches are either dead or dying. In view of these and other facts, home missions can only be neglected at great peril.

The Home Mission Publicity Campaign conducted during the first three months of the year by the Home Mission Council, a federation of all the home missionary societies and boards, did much to arouse interest and in-

crease giving. A most encouraging sign is the increasing cooperation between home and foreign missions—two branches of one great work which God has joined but man too often puts asunder. *Everyland*, the new children's magazine launched in December, covers both the home and foreign field. In two denominations, the Congregational and the Baptist, joint campaigns were conducted with great success by all the missionary organizations connected with them, home and foreign, the object being to wipe out the indebtedness of all. And in the national missionary program adopted by the Canadian churches at Toronto last April, equal emphasis was placed on home and foreign work.

The Missionary Uprising in America

The unparalleled opportunities opening up in all parts of the non-Christian world are being met by a rising tide of missionary interest in the home lands. The laymen's movement is sweeping everything before it. In Canada, the great assembly of laymen held at Toronto last spring the first National Missionary Congress of modern times—and the adoption by the Canadian churches through their representatives there of an aggressive national missionary program marked a new era in home effort for the evangelization of the world. The great campaign of the Laymen's Missionary Movement now in progress in the United States, with missionary conventions in seventy-five cities, and a great national congress in Chicago next May, is said to be the most carefully planned and extensive educational effort ever undertaken by combined Christianity. Great results have already been accomplished and the tide of enthusiasm is rising higher every day.

Inspired by new hope, the Church is at last moving in a systematic and comprehensive way to save the world, and can no longer be accused of playing at missions. The various denominations in the United States and Canada, after carefully going over the field, have designated the definite number of non-Christian people in the world for whom they will be responsible, and in order to meet the obligation are preparing for an increase of from three- to five-fold in workers and gifts.

Missionary organizations of all kinds report their work in a flourishing condition. The Young People's Missionary Movement put out 150,000 copies of study books and three reference libraries during the year, besides furnishing a large amount of material to the editors of Sunday-school periodicals for use in connection with the Sunday-school lessons. Almost without exception, the receipts of the mission boards showed a large advance over the previous year, the total increase aggregating considerably more than \$1,000,000. A new pace was set in missionary giving by bequests of the late John Stewart Kennedy, one of New York's Christian millionaires, who bequeathed \$30,000,000 to public benefactions, and designated nearly one-third to missionary work of different kinds.

Missionary Conferences

The number of missionary conferences and conventions held during the year was larger than ever before, and they were well attended and full of enthusiasm. Notable among them was the eighth conference of the World's Students' Christian Federation held in Oxford in July—a remarkable gather-

ing which achieved even greater results than had been anticipated. Immediately preceding it was the great campaign of Mr. John R. Mott, general secretary of the Federation, among the students of Great Britain and Europe, as a result of which many students accepted Christ and large numbers resolved to devote themselves to His service either at home or on the foreign field. Everywhere the meetings were large and the interest intense, as was evidenced by the numbers who remained whenever a second meeting was announced. Many also sought private interviews with Mr. Mott for the discussion of vital personal questions. At Oxford the meetings were said to be the most largely attended of any series of religious meetings in the history of the university; at London the opening meeting was held in the Royal Albert Hall, with 10,000 in attendance; at Cambridge, the meetings rivaled in power Moody's great series that resulted in the sailing of the Cambridge Seven to China in 1887. In the six student centers of Scandinavia the meetings were largely attended and the interest ran high. In Christiania, the opening session was attended by the king, who invited Mr. Mott to a private audience on the following day. In St. Petersburg and Moscow in Russia the largest available halls were secured, and were crowded at every session, save one. So eager were the students for personal help that they followed Mr. Mott on the streets, and went to his lodgings, not only at appointed hours, but at all times of the day. When he left, they followed him to the station and pleaded with him to come soon again. In Italy, Hungary and Portugal, the meetings were smaller

than in the great student centers, but were marked by equal interest and power. In view of the fact that the mission boards are depending more and more on the student bodies to furnish recruits for the work, these signs of deep interest in the things of Christ are truly encouraging.

Another encouraging sign is that the cause of missions, which from time immemorial has been the butt of everybody's joke, is commanding growing respect as one of the world's greatest enterprises. Four presidents of the United States—Harrison, McKinley, Roosevelt and Taft—have publicly advocated missionary work, and a great army of British and American ambassadors, consuls and government officials have testified to its value in foreign lands. Daily newspapers give more and more space to missionary news, and magazines to missionary articles. The heroine of a recent "best seller" was engaged in foreign missionary work, and a recent drama deals with one phase of America's home missionary problem—the fusing of many alien races into one great united, liberty-loving people. World travelers, newspaper men among them, return home not to sneer at missions and missionaries as in the old days, but to praise the work and offer criticisms, if they have any, in a kindly and sympathetic spirit. That all this is a help to missions can not be gainsaid; yet it is upon the promises of God, not on popular applause, that the final triumph of missions rests.

Notable Deaths of the Year

Among the many missionaries that God called home last year were five famous veterans, whose names will ever have a place in the history of missions:

Dr. William Ashmore, whose half-century of work at Swatow had a profound influence upon the development of missions in China.

Dr. William S. Ament, whose ministry during the Boxer troubles greatly endeared him to Christians both in the home-land and in China.

Dr. George E. Post, of the medical department of the Syrian Protestant College, whose medical works won him honors and decorations in many lands.

Dr. Sheldon Jackson, whose work for the pioneers of the West, the Mormons, the Indians and the Alaskans, gave him first rank among the home missionaries of his day.

Mr. Egerton R. Young, whose thrilling stories of work among the Indians of the great Canadian Northwest have delighted readers of all ages and won many friends for missions.

The noble army of martyrs received three accessions among the missionaries—Daniel Miner Rogers and Henry Maurer, who were shot at Adaan while trying to save the girls' school; and Homer C. Baskerville, who fell while leading a sortie out of Tabriz to relieve the famished city. Tho the latter had severed his connection with the mission, he was fighting in behalf of a sorely oppressed people, and few will doubt that he gained a martyr's crown.

A peculiarly sad death was that of Miss Lilavati Singh, professor of English literature and philosophy in the Isabella Thoburn College at Lucknow, who had come to this country for a graduate course at Radcliffe, and died in Chicago while traveling in the interests of the Women's Foreign Missionary Society of the Methodist Episcopal Church.

THE LAW OF HARVEST

BY REV. J. STUART HOLDEN, M.A., LONDON, ENGLAND

Associate Editor of THE MISSIONARY REVIEW OF THE WORLD

Under the figure of husbandry our Lord teaches us many lessons with regard to the sowing of that good seed, "which is the Word of God," from which we look in faith for a harvest of living souls for His glory. It is clear to all engaged in the work of the Vineyard that there are fixed laws which determine the character and measure of all harvestings. It is well, therefore, for those whose supreme desire is for the fullest possible blessing of God upon their service, to carefully study these laws as far as they are discernible, in order to insure the longed-for result, which is at once a manifestation of His power to the world, and a contribution to the sum total of His glory.

Remembering that "the seed is the Word of God" (Mark 4: 14), we must first recognize that it is to be continually ministered to the sower by the Lord Himself (2 Cor. 9: 10). It is one thing to speak and preach that which is but the outcome or echo of a past experience, or of an old knowledge of God's truth, but another thing altogether to have a continuous ministry of "seed to the sower," from Him who enriches us in everything unto a bountiful distribution. Nothing is of greater importance than that we should not fail in this particular. It is the first and chiefest duty of every sower to faithfully seek from Him, day by day, the fulfilment of His promise in a ministry of the seed to be sown in just that particular patch of his field into which He has sent us as laborers. To fail in this secret fellowship with the Lord of the harvest is to fail altogether, despite all the experience, energy, or enterprise

we may put into the work. Spiritual sowing can not be done according to rate or rule, for what will germinate in one soil will die in another, and hence this necessity of insuring from Him the harvest in advance.

Next, we must remember that the seed sown must be sown "to the Spirit" (Gal. 6: 8), for "He that soweth to the Spirit shall of the Spirit reap life everlasting." The deep significance of this is, that all our seed-sowing must be done with faith in His fructifying power. For what is any seed taken by itself but an undeveloped possibility, which requires for its development the disintegrating and reintegrating power of its proper environment and element? So it is with the Word of God. Only by His Spirit can its latent possibility be in any degree realized. Just as Ezekiel in the Valley of Dry Bones must needs "prophesy unto the Spirit," for only so can the dead be quickened, so must we "sow to the Spirit," for only He can produce life by means of the seed which we sow in the world.

Further, the spiritual harvest is always in direct proportion to the spiritual outlay—2 Cor. 9: 6 and 7: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." There are workers, both at home and abroad, who know little of the joy of harvest, because they know correspondingly little of the commensurate toil of seed-time; for if we would secure a large measure of result for God, we must see to it that we bountifully distribute the seed which He so bountifully ministers to us. That this is necessary is not only

alike clear to reason, but is directly enjoined upon us in the direction of Eccl. 11:6: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good." It is the one who regards the Gospel not only as a treasure but as a trust, and himself not only as a servant but as a steward also, and who is hence constantly scattering abroad, who himself increases, and insures a full harvest.

Again, seed-sowing must be continuously carried on in the appointed season without regard to seemingly untoward circumstances. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccl. 11:4). How often in the experience of most workers has seed, which was sown in the most unpromising ground, and with apparently the smallest possible promise, afterward proved to have been the most fruitful of many similar labors. Every one of us knows the temptation to regard our present surroundings as the most difficult and unlikely for sowing the gospel seed with any hope of harvest, and he who, weighing these considerations against the express command of his Lord, and against the great need of the world, consequently withholds his hand, is losing golden opportunities whose importance is to be measured mainly by the fact that they never recur.

A very striking and significant Old Testament ordinance with regard to the sowing of the land must be laid to heart in this our work—"Thou shalt not sow thy field with mingled seed" (Lev. 19:19). Its obvious meaning for us is as to the purity and character

of our message and ministry. It must be the Word of God, and only the Word which is sown in the hearts of men if the fruit is to be unto everlasting life. Mere speculative philosophy, or human wisdom, conjecture and thought about God, however beautifully and cleverly exprest, produce nothing but thorns and thistles. The quality as well as the quantity of the seed is a large determining factor in the looked-for harvest, and it behooves us all to be very certain in this matter, lest by thus sowing our field with "mingled seed" we are making such a real harvest as would be to the glory of our God impossible.

Further, it must be remembered that true seed-sowing is very frequently carried on "in tears" (Psalm 126:5). The sower to-day finds himself in the direct succession of the Savior and His earliest followers, by the fellowship of sufferings in which the work involves him, but to such there is a wondrous promise of joyous harvesting for "They that sow in tears shall reap in joy." Who is there among us who does not know the significance of these words? Who is there who has not experienced again and again what it means to be kept at the task of

Sowing the seed with an aching heart,
Sowing the seed till the tear-drops start.

Opposition, misunderstanding, isolation, privation, and above all, ungracious reception, often cause the sower's heart to be at breaking-point, but then it is that he is in closest fellowship with his Lord and Master, who Himself, the Great Sower, sowed not only His words but His own life also as "a corn of wheat" into the earth, with a view to the harvest of which we ourselves are a small

part. And this fellowship in the sowing with tears is but an earnest and pledge of that assured fellowship of joy when the sower and reaper rejoice together (John 4:36). He it is who will reap all that we have sown, for to us is often lovingly denied the joy of binding the sheaves together for the harvest home. He it is who, estimating in the harvest the faithfulness and cost of the work of the sower, will reward and repay for everything which has made the service hard, and caused those bitter tears with which often the seed has been bedewed. The glory of the harvest joy and the satisfaction of Him who

sees in us "of the travail of His soul" will forever compensate for all. Let this be our inspiration, when to continue in the field seems almost impossible. Remember that "the joy which was set before Him" and for which He "endured the cross despising the shame" is likewise set before us, and is forever our encouraging hope as we go out into the world's field, with the divinely-filled seed-basket, scattering seed which shall bear fruit, "some thirty-, some sixty-, some an hundred-fold." Meanwhile we may "rejoice in hope of the glory of God," for we have the assurance that our "labor is not in vain in the Lord."

THE PRESENT CRISIS IN MORAVIAN MISSIONS

BY THE REV. PAUL DE SCHWEINITZ, D.D.

Secretary of Missions for the Moravian Church in America

The foreign mission work of the Moravian Church has always been given a hearty recognition and approval by the Christian world at large.

When the congregation at Herrnhut was the only Moravian Church in the world, and numbered barely 600 men and women—a large number of them penniless immigrants from Moravia—these people began foreign missionary work among the negro slaves of the West Indian islands (1732), and since that day this Church has been carrying on its work in ever extending fields but with relatively the same inadequate home resources.

At that time no Protestant Church was carrying on foreign missions systematically and the missionary enterprise was represented only by sporadic efforts here and there. Not until six or seven decades after the beginning of the work by the Moravians did the Protestant world show signs of awa-

kening to its responsibilities. Hence it came about that awakened Christians in Great Britain and the Continent of Europe who felt the obligation to carry out the command of our Savior to preach the Gospel to all the world endeavored to do so through the channel of the Moravian Church.

It should be remembered that Moravian missions differ from those of other denominations in that, from the beginning even unto this day, they have been carried on not by a missionary society within the Church, but by the whole Church itself as such. The Moravians synodically recognize foreign missions as the work of the church, as one organic unity throughout the world. The Mission Board is elected by the General Synod of the entire Moravian Brotherhood. It consists of five members, one of whom must be a German, one an Englishman, one an American, and two

chosen from the Church at large, usually from the mission fields. As a matter of convenience, certain fields may be administered from the nearest home province, but eventually the central international board is responsible for everything and the accounting of all funds is finally made to the central treasury in Herrnhut. Each home province has its own mission secretary, who serves without special salary and furthers the work in every possible way, supervises the missions more directly connected with that province, collects, disburses and accounts for all contributions coming from his province.

The absence of other foreign mission agencies in the Protestant Church during the eighteenth and earlier decades of the nineteenth century led many earnest Christians on the continent of Europe and in Great Britain to do their share of this work through the agency of the Moravian Church. Thus, for example, in 1817 there was organized in England the London Society in Aid of Moravian Missions, which continues its beneficent work to this day, composed altogether of non-Moravians, and devoting all its income to Moravian missions.

Gifts to Moravian Missions

The consequence of this historical development was, that in course of time the Moravian Mission Board derived a far larger income from sources outside of the church than from its own church-membership, a condition which exists to the present day. The Moravian Church has ever furnished the missionaries, but a large part of the support has come from without the Church.

Under the pressure of this kind of support, mission after mission was

begun, which ordinarily the Church would not have dared to undertake. In the course of time many legacies came to Moravian missions with stipulations that the principal was to be funded. These have been accumulating during a century and a half and more, so that considerable income is now derived from this source.

Then large donations and bequests were received with the condition that they must be used specifically for new work and in fields which no other Church would enter. In faith in the Lord these heavy responsibilities were assumed, and thus it has come about that while in Europe, Great Britain and America there are only 201 Moravian congregations all told, including even filial charges, which have no pastors of their own, in the foreign field there are 272 stations and out-stations and 744 preaching-places scattered over fourteen different mission provinces; and while there is a total home membership of only 43,127, there is a foreign mission membership of 102,381.

Now comes the critical change in the entire situation. At the present day every Protestant land teems with missionary societies and boards of every conceivable description, and none rejoice more than the Moravians at this great missionary awakening of the Protestant Christian world; but while the old supporters of Moravian missions remain loyal, as these pass away, it seems impossible to supply their places. It has been necessary for Moravians to depend more and more upon their own resources, but these are inadequate for the extended work which has been so widely developed.

It appears that the Moravian

Church can no longer bear the burden. In 1907 the deficit was, in round numbers, \$64,000; in 1908, \$72,000; and the present outlook is that the deficit of 1909 will be equally large. This does not mean that the deficit of 1908 includes the deficit of 1907, but in each case the figures represent an entirely new deficit in that particular year's accounts. By strenuous efforts the combined deficits of 1907 and 1908, \$136,000, have been reduced to about \$60,000, but the new deficit keeps piling up. When it is remembered that in order to avoid financial ruin the annual budget must be made up in full and the deficit met in addition, and that there are only 43,000 men, women and children all told in Europe, Great Britain and America to do it, then the apparent impossibility of the task stands clearly revealed.

This is the more deplorable, because never in the history of the Church have the prospects for expansion been so bright; never have so many tempting fields been open, never has the cry been so insistent to go forward. To cut off dead or mortifying members is a proper surgical operation, but to cut off healthy, living members is a terrible thing.

These deficits, which are crushing the life out of Moravian missions, are not caused by less liberal giving but by causes, in addition to those outlined above, utterly beyond the control of any mission board.

The first of these is natural growth. Most of the fields worked by the Moravian Church are occupied by no other board, and there is tremendous pressure to go forward and possess the land. In the last decade the membership in the Himalayan Mission increased 88 per cent.; in the Nyasa

Mission, 324 per cent.; in the Nicaraguan Mission, 47 per cent.; and the number of ordained native ministers increased almost 50 per cent. The Church prays that the fulness of the Gentiles may be gathered in; the prayer is being answered, the heathen are coming in, and alas! the Church is overwhelmed by the answer to its own prayers.

The second great cause for these deficits lies in political and industrial disturbances. It was confidently expected that the West Indian missions would be self-supporting and independent by 1899, or surely by 1909, but the industrial conditions caused by United States tariffs, as well as by natural calamities, earthquakes, hurricanes, floods, and other uncontrollable forces, have thrown the work backward. The Nicaraguan Mission on the Mosquito Coast was fast approaching self-support when Nicaragua seized the reserve in 1894, and since then has carried on a systematic course of persecution, which has doubled and quadrupled the cost of this mission. It was one of the most flourishing fields of the Church, and no other church is working among these creoles and Indians. The work in South Africa was practically self-supporting. Then came the Boer War, the rinderpest, etc., and now this field is a heavy drain on the Church. Labrador was entirely self-supporting, but now trade conditions have changed, and this field has added \$10,000 to the annual budget. And so on.

The third and most serious element in the situation is the one already emphasized: the disproportion of the home membership to the work in the foreign field. This has been recognized

as coming to be a terribly tragic matter long ago. At the last General Synod the historic field of Greenland, which had been in the care of the Church since 1733 and which gript the very heart of the Church, was none the less turned over to the Danish State Lutheran Church. The transfer was accomplished in the most fraternal manner imaginable. The remnant of the historic work among the Indians in Canada was transferred to the Methodist Church of Canada. The home membership woke up to the necessity of making additional efforts. In the decade 1898-1908, the gifts of the members of the continental province of the Church increased 41 per cent.; in Great Britain, 58 per cent.; in the American province, North, 143 per cent.; in the American province, South, 237 per cent. But in spite of all these efforts, because of the conditions enumerated, the deficits have continued to roll up.

When, therefore, the General Synod of 1909 met, it was realized that radical steps must be taken to save the mission work of the Church from complete bankruptcy. It was accordingly ordered, that the Mission Board must introduce retrenchments, which would bring about a reduction of the annual budget by about \$50,000. It is very easy to write those words; but it is reported that when the resolution was finally passed, strong men broke down and wept.

It is also comparatively easy to issue such instructions to a mission board, but when it comes to carrying them out the problem becomes frightfully difficult. The board is dealing not

with figures, but with human souls, which have been purchased by the blood of the Lord Jesus Christ, and which have been rescued from the degradation of heathenism as the reward of His sufferings.

As a consequence of its historical development, the Moravian Church in most places is working where no other board has gone. Hence, thus far all efforts to secure a society or board willing to take over any of these Moravian fields have failed. To withdraw without turning the field over to another board, means delivering these people back to the gloom and despair of heathenism, after the beginning has been made at the expenditure of untold sacrifice. To continue means to plunge the entire work into bankruptcy. Surely the Moravian Mission Board is face to face with a terrible crisis.

This retrenchment is like killing the children you have borne and nursed and reared. It is stopping natural growth. It is hurling the people back into heathenism.

In America there has never been any such organized support of Moravian Missions by non-Moravians as on the continent of Europe, in Great Britain, and latterly in Australia. There have been highly appreciated contributions from American Christians, but they have not played any great role in the missions of the Moravian Church. This is not surprising. Every American mission board naturally seeks to gain all the contributors for its own causes from its own natural constituency.

THE MISSIONARY PATHFINDER OF CANADA

A SKETCH OF THE LIFE AND WORK OF REV. EGERTON R. YOUNG

BY MISS LILLY RYDER GRACEY, ROCHESTER, N. Y.

The stories of the journeys and adventures of Rev. Egerton R. Young in the land of the Cree and Salteaux Indians of Canada never failed to charm an audience. His mode of living and his unique experiences among these redmen and the tales that showed his intimate knowledge of their habits and traditions would interest any listener. Dr. Young went among these crude people when they were untamed savages, but he recognized their stalwart characters and higher possibilities. He saw them exchange savage rites for Christian worship and subdue their primitive passions to conform to the teachings of Christ.

This missionary pioneer and pathfinder was as daring and dauntless as the people whom he went to serve. In the spring of 1868, he and Mrs. Young made their first adventurous journey to the Northland. Leaving cars and steamboats behind them, they used horses and canvas-covered wagons. At night they encamped on the prairies, forded bridgeless streams, some of which took the party three and four days to cross. Over routes where parlor-cars now carry travelers in luxurious comfort, this caravan went in tedious marches, often taking off shoes and stockings as they bravely waded through wide streams. Many days they traveled in frail canoes, manned by Indians, carrying with them oxen whose bodies extended over the sides of the little crafts. At night they went ashore with their tents. They had left a field where Dr. Young had enjoyed a suc-

cessful pastorate and a people who offered them love and every inducement to remain among them and journeyed for two months and a half to Norway House, their destination.

On their arrival, Indians who had become Christians through the presence of other missionaries in their country, crowded to see them, even some pagan Indians dressing in their wild, picturesque costumes and going to greet and give a friendly welcome to the newcomers. Dr. Young's field enlarged until it extended north and south over five hundred miles, and in some directions was over three hundred miles wide. Indian camps and villages were visited in summer by canoe and in winter with dog-trains. As his missions increased there were some so remote that he could go to them but twice a year, and the hardships and deprivations endured on these journeys were very like those experienced by searchers for the North Pole. In winter he was obliged to sleep in holes dug in the snow with temperature from thirty to sixty degrees below zero. His companions were Indian runners and the twenty or more St. Bernard and Newfoundland dogs that were used to draw his train of sleds. Without them the missionary expeditions could not have been undertaken and, like Grenfell of Labrador, Dr. Young gave public tribute to the marvelous intelligence and human instincts of these noble animals. To their sagacity he more than once owed his life. Miles of portages were made on these trips with the camping outfit and canoes. Faces

and feet were often bruised and bleeding from icy branches and ice-pinnacled paths. Attacks of illness frequently made these longer journeys

the wondrous auroras, which Dr. Young described as "dwarfing into insignificance man's mightiest pyrotechnic displays."

Many of his guides and dog-drivers were Indians who had become Christians and had the spirit of evangelists. To some of these he paid the following fitting tribute: "Up the shining trail, following the unerring Guide, they have gone beyond the auroras and beyond the stars right to the throne of God."

As he journeyed over his vast territory he met the Indians at their council-fires, and asked their views of God and inquired as to their willingness to give up paganism for Christianity, and to send their children to school. Invariably, the pipe of peace would be lit, and after the chief had puffed at it, would be handed Dr. Young. Then the plans for chapel or school would be discussed and the work would be started.

Sometimes the missionary was sum-



EGERTON R. YOUNG

additionally wearisome and dangerous. Cold sweats would sometimes drench the blankets, which would then freeze and become as stiff as leather. The faithful dogs cuddled at his side to furnish warmth, and when this expedient failed the Indians would build a fire in the snow while the missionary undressed to his skin that he might dry his clothes and warm his body before the roaring flames. More than once typhoid-fever and other ills followed in the wake of these perilous journeys.

Sometimes he traveled long distances to the north, where the sun and snow became so bright by day that he was forced to travel by night. At sundown he would break camp and both missionary and runners would speed along by starlight, stopping only at midnight to cook and eat their frugal dinner. Often they were guided by



MRS. EGERTON R. YOUNG

moned across great lakes to act as diplomat and representative of the English Government. Tact and ready wit were needed to answer the ques-

tionings as to why the steamboats were rushing through their waters and destroying their fisheries; or why the white hunters with guns and steel-traps were killing off their game, and the surveyors driving stakes into their ground. The Indians looked to Dr. Young to protect their treaty rights. He was an apt reader of Indian character, and felt deep human sympathy which gave him a far-reaching influence and made his efforts among the different tribes have the effect of transforming the lives of those with whom he came in contact. Wild and savage Indians under his ministrations and teachings became consecrated Christians and aggressive workers among their own people. Where he had seen idols worshiped amid horrid orgies, and had heard the yells, rattles and drums of old conjurers and medicine-men, he saw chapels erected and Indians as pastors over flocks. In solitary wigwams and lonely hunting-camps the Christian Indians took such comfort in the Bible that nothing would have induced them to leave it out of their packs.

Among the practical evidences of the thoroughness and genuineness of changes wrought was the improvement in the family life. The sad sights common among degraded savages, such as the ill-treatment of mothers, wives and sisters and the aged, gave place to the kindly ways and happy homes that characterized the life of the transformed Indians. Woman was uplifted from the degraded place she held in all the tribes and was given a Christian position in the home. One of the material changes was effected by persuading the people to abolish wigwams and to

build small houses for the sake of tidiness and cleanliness. Fields were plowed, with dogs harnessed to improvised plows and makeshift harrows. The first crop of wheat was winnowed by the aid of Mrs. Young, who sewed sheets together to hold the grain as the wind blew away the chaff. From such practical lessons as these the Indians learned to help themselves.

The Indian women became ambitious to keep house like "Ookemasquas," as they called Mrs. Young. At Sunday services the announcement was sometimes made that the missionary and his wife would take dinner on stated days with members of the congregation. At such times interesting demonstrations would be made in domestic science. On such occasions Mrs. Young, who had her own train of dogs, would precede her husband to the Indian home and take with her a table-cloth, dishes and some provisions. The wife would receive a lesson in housekeeping and dinner would be served picnic style, for there were, of course, no tables or other furniture.

Many miles a day were covered by the indefatigable Dr. Young and his no less energetic wife, as they visited the sick and sorrowing among their different bands. Besides the heroic endurance of exile from civilization and their primitive mode of living among a wild people, they were obliged to endure the hardship of being cut off from communication with the rest of the world by post, except twice the year. The routine of daily life included the tiresome and even nauseating diet of fish three times a day. This was only varied by the capricious luck of the hunter who

might chance to bring in venison or some other game. The catch of fish for the year was necessarily enormous. For their own family use and that of their dogs ten thousand fish must be caught before winter set in. These were piled up in November to be kept frozen until April.

The success that rewarded the labors of these two workers for their years of self-denial and hardships seems almost incredible. A people who were pagans, with superstitious beliefs and debasing habits, became so changed that they would come many miles over ice and snow to Christian service, and between two and three hundred at a time were often present on a communion season. The little places of worship were erected in spite of tremendous difficulties. Men were employed all winter to cut down trees, square the logs, saw the timber into boards, make rafts, and then when spring came to float them down the river to the spot selected for the mission village. Here every board was cut and prepared by hand. Parents sometimes brought their little ones as much as two hundred miles to have them christened. The fame of Dr. Young and his teachings spread until many individuals and sometimes whole bands of Indians sought him out to learn of the "Great Spirit" about whom he told. One chieftainess who, with several of her followers, one summer came unheralded to visit the missionary and his wife, traveled from her home several days' journey. She had heard from some fur-hunters about the missionary coming to live among the Indians and determined to hear for herself. She prolonged her stay at the missionary's home two weeks, during which time Dr. and Mrs.

Young gave her Bible lessons, and marked a sheet of foolscap paper to make a calendar by which she could distinguish the Sundays, explaining to her the sanctity of the Lord's day. As she left the mission and pushed out in her canoe her last importunate request was that soon the missionary would visit her and her people in their own land. To her pleadings he replied: "When the eagle moon is filling out, listen for the ringing of the missionary's sleigh-bells, for then will he be coming to see you and your people with his dog train and guide." A few months later the promise was fulfilled, by a night after night journey of two weeks, over ledges of ice that overhung the rapid waters of a great river.

The importunings of the people are also seen in another incident told with eloquence and pathos by Dr. Young in the following dialog:

"Missionary," said a savage, stalwart-looking Indian to him, "gray hairs here, and grandchildren in the wigwam, tell me that I am getting to be an old man; and yet I never before heard such things as you have told us to-day. I am so glad I did not die before I heard this wonderful story. Yet I am getting old. Gray hairs here, and grandchildren yonder, tell the story. Stay as long as you can, missionary; tell us much of these things; and when you have to go away, come back soon."

"He turned as tho he would go back to his place and sit down," said Dr. Young in narrating the story, "but he only went a step or two ere he turned round and said:

"'Missionary, may I say more?'

"'Talk on,' I replied; 'I am here now to listen.'

"'You said just now, "Notawenan" (Our Father).'

"'Yes, I did say, "Our Father."'

"'That is very new and sweet to us,' he replied. 'We never thought of the Great Spirit as Father. We heard Him in the thunder, and saw Him in the lightning and tempest and blizzard, and we were afraid. So, when you tell us of the Great Spirit as Father—that is very beautiful to us.'

"Hesitating a moment, he stood there, a wild, picturesque Indian; yet my heart had strangely gone out in loving interest and sympathy to him. Lifting up his eyes to mine again, he said:

"'May I say more?'

"'Yes,' I answered; 'say on.'

"'You say, "Notawenan" (Our Father); He is *your* Father?'

"'Yes, He is my Father.'

"Then he said, while his eyes and voice yearned for the answer:

"'Does it mean He is my Father—poor Indian's Father?'

"'Yes, oh yes!' I exclaimed, 'He is your Father, too.'

"'Your Father—missionary's Father—and Indian's Father, too?' he repeated.

"'Yes, that is true.'

"'Then we are brothers!' he almost shouted out.

"'Yes, we are brothers,' I replied.

"The excitement in the audience had become something wonderful, and when the conversation with the old man had reached this point, and in such an unexpected and yet dramatic manner had so clearly brought out, not only the Fatherhood of God, but the oneness of the human family, the

people could hardly restrain their expressions of delight.

"The old man, however, had not yet finished, and so, quietly restraining the most demonstrative ones, he again turned and said:

"'May I say more?'

"'Yes, say on; say all that is in your heart.'

"Then came his last question, which millions of weary souls dissatisfied with their false régimes are asking:

"'Missionary, I do not want to be rude, but why has my white brother been so long time in coming with that Great Book and its wonderful story?'

Returning home after some years of labor, Dr. Young won fame as a lecturer and author. His inexhaustible fund of information, ready wit, fine presence and an eloquent style, caused him to be in great demand as a lecturer in the United States, Canada, Great Britain and Australia. The late Grover Cleveland, after listening to one of his lectures on his thrilling missionary life, exclaimed that he could listen to him for hours, and later asked the missionary to be his guest at the White House. Sir Charles Tupper stated on one occasion that Dr. Young was Canada's best immigration agent.

Dr. Young was the author of many books. Among them, "By Canoe and Dog Train Among the Cree and Salteaux Indians," "Stories from Indian Wigwams and Northern Camp Fires," "On the Indian Trail," "Children of the Forest," "The Apostle to the North," "Algonquin Indian Tales," "My Dogs in the Northland," and "The Boys in the Wild North Land."

THE MARTYRS OF OSMANIYE AND SAGH GECHID

BY STEPHEN VAN RENSSELAER TROWBRIDGE, AINTAB, TURKEY

When the disturbances broke out in Adana on April 14, twenty-one ministers of the Protestant churches of Central Turkey were on their way to the annual meeting of the mission. These pastors and preachers had been chosen after much thought and consultation as representative Christian leaders who should come together for the ten days' devotional and business meetings. They were approaching Adana by two main caravan roads, one from the district of Hadjin, in the Taurus Mountains to the north, and the other from the cities of Aintab and Ourfa on the east. The massacre commenced in all the towns and villages of the province and out upon the highway simultaneously with the attack by the Turkish mob in Adana. Nothing could be clearer than that a cruel plot had been made by the Turks, and with remarkable stealth and precision had been enjoined upon the entire Mohammedan population of the province. Not one of the pastors escaped.

The circumstances of their death as well as the character of their lives are sufficient proof that they were slain, not because the Turks felt racial or political animosity, but because these heroic and peace-loving men were followers of Christ. In the hour of threatening and peril they did not deny His name; they did not surrender themselves to become followers of Mohammed. So they paid the cost by their lives, and were added to the goodly company of men and women who have suffered martyrdom for the Savior.

The Hadjin party was made up of seven pastors, four women and two lay delegates. After spending Wednesday night in the town of Kozan,

they set out upon the Adana road on the morning of April 15. In the afternoon they were overtaken by a Christian messenger, who warned them that



PROF. SARKIS LEVONIAN
One of the martyrs of Armenia

there was danger of an attack by the Moslems. It was too late in the day to return to Kozan, so they asked for hospitality and protection at the mudir's house in the Circassian village of Sagh Gechid. The mudir in a Moslem village is at the same time the village chief and the government magistrate. This mudir agreed to receive the travelers as his guests, which, in the Orient, means the most sacred pledge of life and property. A similar promise of protection was made by Haji Bey, another prominent Turk. But the next day, at three o'clock in the afternoon, these Christian guests were dragged out into the courtyard. The Turks first robbed them of their goods, and then took them one by one

and cut their throats. After this they put to death in the same way the seventy-eight Armenian inhabitants of the village, who, for years, had lived as neighbors side by side with the Circassians. The women and children shared the same cruel death. Finally, the dead and wounded were piled together into carts, were carried out to the edge of a deep ravine and were thrown down the bank. All the wounded except two died. One of these was the wife of Pastor Asdoor, of Fekke, who was killed. She was severely wounded, but saved her life by pretending to be dead, even tho the Moslems tore the earrings from her ears and stabbed her again and again. With wonderful courage she lay perfectly still, and when all the mob had gone away, she, together with a man from Hadjin, crawled out from underneath the heap of dead bodies. Working their way through the fields far from the road, they reached Kozan the next day and told the dreadful news. The names of the pastors and their churches are as follows:

Istilion Arslanides, First Church, Hadjin.

Levon Soghomonian, Second Church, Hadjin.

Asdoor Topalian, Fekke.

Ardashes Boyajian, Shar.

Melidon Malyan, Kozan.

Samuel Bedrossian, Kara Keoy.

Abraham Seferian (lay preacher), Yere Bakan.

Constantin Siyahian, Kars.

One of the women who suffered death was house-mother in the missionary orphanage in Hadjin. Another was one of the foremost members in the Kozan church, known throughout the community "for her kindness of heart and her pure and holy life."

On Wednesday, the 14th, Rev. H. Koundakjian (Hassan Beyli Church), Rev. S. Hovhannessian (Kharne), Takvor Khoja (Baghche), and Rev. G. Kupelian (Osmaniye) were killed by Mohammedans as they were riding along the road toward Adana. They were on the highway a few hours west of Osmaniye. That night the caravan bringing the delegates from the eastern part of the field, reached the town of Osmaniye, and spent the night in the courtyard of the village church. As yet there was no disturbance in the town, tho alarming messages were brought in at night. In the morning the Moslem mob surrounded the church shooting into the windows, and the following pastors, together with many friends and delegates, were forced to take refuge in the basement of the building in a low room with vaulted roof:

Giragos Zhamgotsian, Severeck.

Setrak Ekmekjian, First Church, Ourfa.

Jurgis Shammas, Syrian Protestant, Ourfa.

Zakariah Bedrossian, Garmouch.

Nerses Kouyoumjian, Adiaman.

Nazaret Heghinian, Third Church, Marash.

Among the delegates was Prof. Sarkis Levonian of Central Turkey College. The mob set fire to the church and as the flames grew fiercer and the smoke filled the basement, Mary, the teacher of the School for the Blind in Ourfa, ran out from the church and plead for her life. She was carried off to the government house and afterward made her way to Adana. But the heartless mob closed in upon the men in the basement of the church, shooting any who appeared at the entrance. The last sound which was heard from the little

company before the walls and roof fell in was a prayer offered by the white-haired and saintly pastor Giragos. He reached out his hands in blessing to his comrades and in appeal to God. This scene was described by Mary of Ourfa, the only one of the caravan who escaped. Two pastors journeying from the Marash field and the pastors of the Hamiedie and Albustan churches suffered in like manner at the hands of the Turks.

It is difficult to describe in terms of sufficient force and earnestness the lives of these men. They lived with an apostolic simplicity, and yet they were far from being monastic; they loved all men with the deep friendship which they learned from daily fellowship with their Master; they were courageous and faithful at their posts amid frequent persecution and under the stress of poverty. They had had "trial of mockings and scourgings, yea, moreover of bonds and imprisonment." They were cheerful and hopeful—traits rarely found in the Armenian nature. They were known everywhere for their integrity and for thoughtful kindness to the poor. During eleven years spent in America, I never found a group of Christian pastors who were so thoroughly consecrated to the great work of saving men. In a country where constitutional government is not yet comprehended and is desired by the more intelligent only, these pastors had been for a lifetime putting into practise the principles of brotherhood and democracy which are inherent to the true Christian Church.

Professor Sarkis Levonian was, in many senses, a leader in the college at Aintab. It was not simply his education in the United States, nor his nat-

ural scientific instincts, but rather his large-hearted and large-minded manhood which drew the students to him, and which commanded the respect and affection of his associates. As an evangelist, he had that rare spiritual power which filled the congregation with the immediate message and presence of Christ. His vacations were waited for by the churches that they might secure him to preach on week-day nights to the crowds of common people. His penetration and good sense in counseling the impetuous Armenian students in college frequently transformed their foolish nationalism into a sincere and thoughtful patriotism. He was indeed a man of remarkable gifts and of a most lovable disposition. The educated and progressive Turks in Aintab were much attached to him.

The life of Pastor Hagop of Hassan Beyli, would be well worth recording in full. He was a mountaineer from childhood and understood and loved the homely habits of the villagers. For thirty years he served in that parish, always ready to go over the mountains to the lonely hamlets, where no other messenger of the gospel ever went. He taught the people to build their homes of stone in the midst of gardens and orchards instead of in crowded blocks of mud dwellings. His sons are now doing eminent service in the ministry and in medicine in other parts of Central Turkey. But two days after the mob slew the pastor, they came with hue and cry upon Hassan Beyli itself, scattered the villagers into the clefts of the mountains, sacked and burned the houses and destroyed the church. Not being satiated with this, they followed the fugitives relentlessly and put many of

them to death in the most barbarous manner.

The pastors from Garmouch and Adiaman had been recently ordained. In November, 1908, I made the journey to these churches for the services of ordination. The chairman of our committee was the veteran of this field, Pastor Giragos, who was among the slain at Osmaniye. I shall never forget the tender and earnest charge which he gave to the Adiaman congregation. His face was radiant with cheerfulness as he expressed his wish that the new pastor might enjoy the favor and loyalty of his people. His benediction at the close of the service left the congregation hushed with a sense of peacefulness and mercy.

Every one of the churches which these men served had come forward steadily toward self-support. Ourfa First Church had, some years ago, reached that point. The Ourfa Syrian congregation twenty years ago was a little handful of people whose preacher was engaged and paid by the missionaries. Now the church has come forward into self-government and has recently experienced two deep movements of spiritual awakening. Last winter the people began to give thank offerings in order to prepare for the enlargement of the church building.

Some of these pastors who were killed at Osmaniye were deeply interested in the extension of the Gospel among the Moslems. Patient and frequent efforts to influence Turks had been made, especially by Pastors Giragos and Shammas, with the result that

several Moslem inquirers were coming to talk with them about the life and message of the Messiah. All of these pastors were by word and deed loyal and obedient to the Ottoman Government.

How shall we interpret the loss of such good men? Is it true, as many of the Armenians feel in their distress, that God has forsaken His people? Or may we believe, as others assert, that God is purging His church? Do not these losses mean much more than that? As I reflect upon the moral caliber and the high ideals of these men, my conviction grows stronger and stronger that these sacrifices are the price which must be paid for the survival of the Christian faith in the very midst of the Mohammedan world. The fury of the attack upon the Osmaniye church was not primarily due to the lust of plunder. What goods or wealth had these village pastors that the mob might covet? The motive was not one of political or racial bigotry or suspicion. Where, in the empire, could you find more loyal and more friendly citizens? It was an attack on the Christian religion. These martyrs will take their places along with those Christians of Uganda and of China who laid down their lives rather than deny their Lord and Master. Ours is that solemn joy of which Abraham Lincoln wrote to a mother whose five sons had been slain upon the battle-field in the Civil War—that solemn joy “to have laid so costly a sacrifice on the altar of freedom.” Their blood has not been shed in vain.



WOMEN SEATED OVER TRENCH FOR THE SACRIFICIAL CEREMONY

PURIFICATION BY BLOOD IN WEST AFRICA

BY REV. WM. M. DAGER, ELAT, KAMERUN, WEST AFRICA

The people of West Africa believe that sickness is due to some occult cause, so they make "medicine" in each particular case to find and remove the cause of the sickness. On a recent trip to Metet I passed through a town where they were making "So" medicine to cure a man who had been ailing for several months. It was mid-day and the emaciated sick man was reclining against a rest made from a forked branch of a tree. He was holding a plantain leaf over his head as a protection from the heat of the sun and in front of him was a narrow trench about six inches wide, six inches deep, and forty feet long. The ground sloped gently toward the head of the trench where there were two earthen pots of "medicine," one holding about a gallon and the other three gallons. Near by were ten or twelve baskets full of food prepared for those gathered for the ceremony. The women were at one side and had sub-

stituted plantain leaves for their ordinary garments.

As I came into town the men were having a "palaver" and seemed rather disconcerted to have a white man arrive just at that time. Some went off and conferred together, but soon came back and began to distribute the food. I told them that I was not a physician, but I would like to speak with them when they had finished. After the noonday meal was over, the men proceeded with their ceremony. The sick man was seated at the head of the trench and the women sat on plantain stocks placed over the trench. They were so close that they had to sit spoon fashion. Thirty-nine women and the sick man had each one foot of space. In the line were two mothers with infants in their arms and about a half-dozen girls, the others being mature women. All were wives and were going through the ordeal because their husbands had so com-

manded them. The women were suspected by their husbands of having done something which might have been the cause of the sickness.

When the women were all seated, the medicine-man took a segment of two vines which had twined themselves about each other, symbolical of the way the evil spell had wound itself about the sick man. The pieces of vine were about a yard and a half long, and after separating them, as a sign of the disengaging of the spell from the victim, the medicine-man gave two ends to an assistant while he himself retained the other ends. They were then rubbed back and forth while a weird incantation was recited. This mysterious observance has a strong hold upon the people, and they dread doing anything that may bring calamity to others and involve possible discovery and punishment to themselves.

Soon a dozen of the women and the man himself made confession of violation of some of the prohibitions put upon the people by the fraternity called "So."

Most of these confessions were illustrative of the depravity of human nature. One was pathetic. A mother who had lost two children confest that, contrary to their custom, her husband was of the same tribe as she. This was supposed to have been the cause of the death of the children. She asked that the spell be removed so that her unborn child might be spared. Another confession opened the door of heathen darkness and let us get a glimpse of vices of paganism in all its ghastliness. Another woman of good physique, middle-aged, said that she had participated in the burying of her husband, in violation of the custom of

the "So" society. She confest that she had murdered and put a slave in the grave. The slave was an initiated member of the "So" society, and this was supposed to be the cause of the affliction. After each confession, the medicine man chanted a half-dozen meaningless, cabalistic phrases.

Then they brought a kid and held it directly over the head of the sick man while they cut its throat and let the blood spurt all over him. They then passed up and down the line, letting the blood come on the heads of every one of the women, some of whom seemed to feel the need of cleansing, for they wanted to have the blood come upon them. Some shrank away as the warm blood spurted out, but when they came to the woman who had murdered her slave, she *turned her face upward* to receive the full benefit of it. The men paused and passed on only when her face and shoulders were covered with blood. What a revelation of the workings of conscience! What a groping in the darkness for some ray of hope!

Next they took the large pot of medicine, and with a sop of bark and leaves they sprinkled the medicine over the sick man, and each woman in turn washed off the blood with the medicine. The other pot of medicine was poured into the trench, and each woman was expected to gather up some of it in her hand as it flowed past and cleanse her body with it.

Then the women stood up one at a time, each taking with her the piece of plantain stock on which she had been sitting, lest she bring upon others a spell similar to the one they were seeking to remove. All were supposed to run to some stream in which they bathe and return clothed in their ordi-

nary garments. The sick man was carried away. If he should not recover, it would be thought to be because the real cause of his sickness had not been confest and removed, or because some one had not gone through with his part of the observance properly.

After the ceremony was concluded,

taken internally. Then I showed the uselessness of what they were doing, in that there was no relation between the sickness and what they claimed to be the cause of it, nor was there any reason to expect a cure by their method. I explained that we came to tell them of a better and more reasonable way of life. I told them of



THE EMBLEM OF THE "SO" SOCIETY, WEST AFRICA

my opportunity came to talk. I told how our physicians gathered knowledge of medicines from all over the world, and wherever they found a medicine which was effective, they would study its effect upon the body. I told them that many of the native herbs and barks were good for medicine and that they were generally

the sacrifices of the Jews, and explained how they pointed to Christ. Then I spoke to them about the Savior, the Lamb of God, whose blood cleanses us from all sin, and tried to tell that old story so simply and plainly that the words would bear fruit.

The people listened attentively and seemed to desire to hear more.

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JAMES STEWART, OF LOVEDALE

BY REV. JOHN T. FARIS, PHILADELPHIA, PA.

"We have nailed the flag of Africa to our mast, and there it must remain till God Himself takes it down."—Letter of JAMES STEWART, 1875.

"Doctor Stewart and General Gordon were to me the two greatest heroes of the age—the saintly servants of God and of Queen Victoria—the Elijah and Joshua of modern times," said a steamship captain who many times carried James Stewart between England and Africa. This statement would have been endorsed by thousands who followed the missionary in his wonderful work during nearly half a century.

The first impulse to become a foreign missionary was received when young Stewart—then fifteen years old—was following the plow in Perthshire. "Leaning on the stilts of the plow, he began to brood over his future. What was it to be? The question flashed across his mind—'might I not make more of my life than by remaining here?' He straightened himself and said, 'God helping me, I will be a missionary.'" On another occasion, while out hunting with his cousins, he said, "Jim, I shall never be satisfied till I am in Africa with a Bible in my pocket and a rifle on my shoulder to supply my wants." *

Years of business training, necessitated by the desire to help his father, and to provide for his own education, gave him invaluable preparation for the life to which he was looking forward and taught him to make the most of his opportunities. In school he was not a prize-winner, but he devoted himself diligently to the studies which he felt would be most useful to him.

While a student in the Divinity Hall of the Free Church of Scotland, he read and made a careful analysis of the life of Livingstone. He was so

captivated by the volume that for a long time he could talk of little else; his fellow students, who had called him "Long Stewart," because of his height, now gave him the name "Stewart Africanus."

Stewart began his ministry in the home land, but it was not long before he heard the definite call to cross the sea, and in 1859 he proposed to the Foreign Mission Committee of the Free Church that he be sent to Africa to do missionary work in the region made famous by Livingstone. As the committee felt unable to assume the responsibility, he organized among his friends "The New Central African Committee," composed of eighteen men, "with the view of turning to practical account the discoveries of Livingstone, and to open a new mission in Central Africa." The initial expenses were largely paid from contributions solicited by himself, supplemented by the gift of his entire inheritance. Then he gave himself—for he was the man chosen by the committee to go to Africa to look over the ground.

Stewart's indomitable perseverance carried him through obstacles in the face of which many a man would perhaps have turned his back forever on the mission field. He was expecting to accompany Mrs. Livingstone from Durban to the Zambesi on a brig chartered to carry another mission party to a neighboring field, but strenuous efforts were made to persuade him that he was not wanted by Livingstone and that he would better return to England. When Mrs. Livingstone assured him that her husband would welcome him and declared to the captain that

* "Stewart, of Lovedale." By James Wells. Fleming H. Revell Co.

she would not sail unless Mr. Stewart was permitted to accompany her, he paid no further attention to the protests of those who would detain him.

For five weeks the delay, the efforts to persuade him that he was on a fool's errand, and the assaults on his character continued. The time was spent in conducting Gospel meetings and gathering information that might be of value to him later. Always his comfort was gained in reading the Bible and in prayer. Once he wrote in his journal:

Make me patient under calumny, whether it be at home or abroad. Give me patience to labor at details as much as if they were the highest work. Let me not get disappointed with the opposition that may be thrown in the way. If it shall prove not to be Thy call to labor here, help me to take the lesson Thou givest for my good. Help me to be content with Thy work in me if not by me, and out of all vexation and trial it has brought, only let my heart be brought nearer Thee.

Consecrated perseverance conquered. At last he reached Livingstone and received a welcome that repaid him for all he had suffered. After a season with the great explorer, he pushed on into the forests on his own account, supporting his party by his rifle, frequently nearly dying from fever, and in constant danger of a violent death. The *Scotsman* in 1899 insisted that this expedition should be recognized as sharing with Livingstone the honor of opening the way for the abolition of the slave-trade in Central Africa.

On his return to Scotland after two and a half years of wandering, Stewart reported that the mission project was possible. Livingstone himself wrote to the Foreign Mission Com-

mittee of the Free Church, "for such a man as Dr. Stewart there are no insuperable obstacles in the way."

During a brief stay at home he completed his medical course, and gained some valuable experience in work in the churches. Then he was sent by the Free Church to the missionary institute in Lovedale, Cape Colony, and there for three years—until 1870—he labored under Dr. Govan, the principal. When he was free to work out his own plans the wonderful development of the institution began. His aim—which was thought visionary by most people—"was to uplift the native by touching him at every point, instructing him in all the arts of civilized life and fitting him for all Christian duties."

One of the first steps was to discontinue the teaching of Latin and Greek, the study of English as the classic being substituted. Another innovation was that the native pay tuition fees. Many prophesied failure, but the fees were soon paid without complaint. Little by little the opportunity for industrial education was presented, Dr. Stewart's idea being to give "a practical training for brain, eye, hand and heart." Business men of the colony and relatives and friends at home furnished the funds required for new buildings, which were erected by artisans brought from Scotland.

The fame of Lovedale spread. In 1873 the Fingoes, living one hundred miles to the northeast, appealed to Dr. Stewart to give them a similar school, promising to raise £1,000 if he would do as much. The promise was more than kept, five-shilling contributions being received from each Fingo until £1,450 was heaped up before the missionary. "There are the stones;

now build!" said a Fingo orator, pointing to the money. Returning to Scotland, Dr. Stewart raised the needed money, and on his return the natives doubled their subscription. Thus Blythswood was built at a cost of more than £7,000. The debt of £1,600, remaining on the property, was paid in 1878 by voluntary offerings of five shillings by men most of whom lived in little beehive huts.

As a result of this institution, twenty-two years later it was declared that the Fingoes of Transkei, among whom Blythswood was located, were "half a century ahead of their countrymen in wealth, material progress, agricultural skill, sobriety, and civilized habits of life, both in food, clothing and dwellings."

During Dr. Stewart's visit to Scotland and England, he took part in the burial of Livingstone's body in Westminster Abbey. Later, when it was proposed to erect a monument to the memory of the missionary explorer, he insisted that the monument should be a mission in Nyasaland, in the region which he had explored twelve years before, and that it should be called Livingstonia. The proposition struck the popular fancy; soon £20,000 were in hand, given in response to Dr. Stewart's personal appeals. Then he was persuaded that it was his duty to go and open up the new field.

Work at Blythswood prevented his joining the first party that went out with the little steamer *Ilala* to Lake Nyasa, and he delayed his journey till the summer of 1876, when he led a party of Europeans and natives to the Murchison Cataract and on to Lake Nyasa. For eighteen months he remained there, exploring, winning his way with the savages, choosing a site

for mission buildings, and superintending their erection. Perhaps one of the most important results of the trip was the conception and outlining of the "African Lakes Corporation, Ltd.," which should conduct stores near the principal mission stations of Livingstonia. This corporation has proved a decided help in opening the country and carrying on the mission work.

On November 26, 1877, the Lord's Supper was first celebrated on Lake Nyasa, and a few weeks later Dr. Stewart returned to Lovedale, leaving Livingstonia in charge of Dr. Robert Laws. Since then only one generation has passed, but the savages have become civilized. "The war dresses of the wild Angoni have long ago rotted on the village trees, or been sold as curios to travelers. These bloody men are now messengers of the Prince of Peace, evangelizing the villages they used to raid." In 1897 a missionary told of having seen a field of wheat at Mwenzo, and added, "The Ngoni were reaping it with their spears. Not one of these assagais is now used for war. They have beat the iron of some into hoes, which are the native plowshares. With these spears they cut their grain and prune their trees."

At Lovedale Dr. Stewart once more devoted himself to building up the school, which had now become almost a university. The range of education given was from the alphabet to theology, and every form of industrial activity that would be helpful to the natives was given a place in the busy school. Of course the natives were not eager for work and their attitude was illustrated by a new pupil, who declared that the first commandment was, "Thou shalt do no work." But

Dr. Stewart set them the example by working with his own hands at the tasks they dreaded most. It was a common thing to see him throw off his coat and show a Kafir how to make a straight furrow. It was his ambition to show the natives—whose “highest achievement was to build a beehive hut, and that was the work of the women!”—how to do any work required of them, and this as a necessary part of training them in Christian character. Most missionaries would have thought the school was enough of a burden for one man, but Dr. Stewart preached regularly, built a hospital, did a vast amount of medical missionary work, wrote books, edited a newspaper, and was busy at various other things.

No wonder he was the man chosen to establish a new mission in what is now the East African Protectorate. He was at home on his first real furlough in twenty-four years when the request came in 1891; long before the end of the year he was in Africa once more, leading an expedition through a difficult country to the river Kibwesi, near Kilimanjaro. There the new station was opened.

With the exception of the months taken for a visit to Scotland in 1898 in order to perform his duties as moderator of the Free Church General Assembly, Dr. Stewart spent the remaining twelve years of his life at Lovedale, placing the school on a still better basis, erecting new buildings, establishing new industries and sending out hundreds of men and women to teach others how to work with the hands and how to live for Christ.

Not only was the school an influence for good, but Dr. Stewart's home was a center from which radiated a help-

ful Christian influence throughout all that region. Guests were entertained there freely; it came to be unusual to have a day or even a meal go by without at least one visitor. One guest wrote: “It was Mrs. Stewart's kindness and winsome graciousness which made the principal's house the most hospitable in South Africa.”

His life won to the cause of missions many who had been indifferent and even scoffers. He would not argue with them, but they could not resist the argument of his life. One man to whom Dr. Stewart sold a horse—soon afterward returning the price when he learned of the animal's death—offered to be of any service to the mission, tho he had before declared he had no use for missions.

Thus, in active, earnest service, the years passed until December 21, 1905, when, at the age of 76, the worker was called home. He was buried in Sandili Kop, overlooking Lovedale. The simple inscription over his grave reads:

JAMES STEWART
MISSIONARY

There is no more significant comment on Dr. Stewart's life than his own words, spoken in a meeting at Lovedale, when he heard something said about the sacrifices made by missionaries.

Sacrifice! What man or woman can speak of sacrifice in the face of Calvary? What happiness or ambition or refinement has any one given up in the service of humanity to compare with the sacrifice of Him who “emptied Himself and took upon Himself the form of a servant”?

“It made some of us feel rather ashamed of our heroics,” said one who heard him, “for we knew that, if ever a man since Livingstone had a right to speak like that, it was Dr. Stewart.”

OUR CENSUS OF RELIGIOUS BODIES, 1906

CHRISTIANITY IS GAINING GROUND IN THE UNITED STATES

There were in the United States in 1906, the period of the fifth United States census of religious bodies in this country, according to the published bulletin, 186 religious denominations, 212,230 local religious organizations, 32,936,445 church-members, and \$1,257,575,867 invested in church edifices. The following table shows the standing of the denominations:

DENOMINATION	COMMUNICANTS OR MEMBERS, 1906	INCREASE OVER 1890
Roman Catholic Church.....	12,079,142	5,837,434
Methodist bodies	5,749,838	1,160,554
Baptist bodies.....	5,662,234	1,949,766
Lutheran bodies.....	2,112,494	881,422
Presbyterian bodies.....	1,830,555	552,704
Disciples or Christians.....	1,142,359	501,308
Protestant Episcopal Church..	886,942	354,894
Congregationalists	700,480	187,709
Reformed bodies.....	449,514	140,056
United Brethren bodies.....	296,050	70,769
German Evang. Synod of North America.....	293,137	105,705
Latter-day Saints.....	256,647	90,522
Evangelical bodies.....	174,780	41,467
Eastern Orthodox Churches..	129,066	129,006
Friends	113,772	6,564
Christians (Christian Connection)	110,117	6,395
Dunkers, or German Baptist Brethren	97,144	23,349
Adventist bodies.....	92,735	32,244
Church of Christ, Scientist...	85,717	76,993
Independent churches.....	73,673	60,313
Unitarians	70,542	2,793
Universalists	64,158	14,964
Mennonite bodies.....	54,798	13,257

Among Protestants, the Methodist bodies rank first in number of members, with 5,749,838, or 17.5 per cent. of the total, and the Baptist bodies come next, with 5,662,234 members, or 17.2 per cent. These two families together constitute somewhat more than one-third of the entire Protestant membership of the country. If to these be added the Lutheran bodies with 2,112,494 members, the Presbyterian bodies with 1,830,555 members, the Disciples (or Christians) with 1,142,359 members—each containing more than a million members—the five bodies combined include 16,497,480 members, or fully one-half (50.2 per cent.) of the membership of all religious bodies in the United States and more than four-fifths (81.3 per cent.) of all Protestant bodies.

The Catholic Church reported the highest number of communicants or members per organization, 969; East-

ern Orthodox churches, 315; German Evangelical Synod, 245, and the Protestant bodies, as a whole, 104, the latter being less than one-ninth the average number for the Catholic Church.



COMPARATIVE STANDING OF RELIGIOUS BODIES IN THE UNITED STATES, 1906

The Increase in Denominations

Between 1890 and 1906, 12 denominations ceased to exist, 4 were consolidated with others, and 4 disappeared through changes in classification, leaving 125 denominations reported both in 1890 and 1906. By division of denominations 13 new denominations were caused, 11 were the result of immigration, and most of the remainder (37) were the results of the organization of entirely new cults. There are 164 Protestant bodies, the Roman Catholics, the Jews, the Latter-day Saints (2), the Eastern Orthodox Churches (4), and 14 others, including Armenians, Bahais, Buddhists, Shakers, the Amana Society, the Polish National Church, the Society for Ethical Culture, the Spiritualists, the Theosophists, and the Vedanta Society, a total of 181 denominations.

Protestants Are Increasing

Of the larger Protestant bodies only three show a decline, viz., the Christians (Christian Connection), 3.2 per cent. loss; United Brethren, 4.9 per cent. loss; Universalists, 11.5 per cent. loss. The Jewish congregations have

grown from 533 organizations in 1890 to 1,769 organizations to-day. The Adventists have risen from 995 organizations in 1890 to 1,189; the Baptists have a great gain of 11,971 organizations since the last census; the Primitive Baptists, 612 organizations increase; Free Will Baptists, 441; Northern Baptists, 370. The Christian Science Church has had a rapid growth, from 221 organizations in 1890 to 638, a gain of 188.7 per cent. The Lutherans have increased from 8,595 to 12,703, or 47.8 per cent.; the Methodists (including all organizations of the Methodist Church) have added 13,212 organizations in the same period; the Presbyterians report an increase of 2,035 organizations, which includes the growth of both of the large wings of the Presbyterian Church. The number of churches reported by all the religious denominations has increased 47,079 since 1890.

Males Only 43.1 Per Cent

Of the total number of members returned by sex, 43.1 per cent. were male and 56.9 per cent. female. But for the Protestant bodies only 39.3 per cent. were male, while for the Roman Catholics and the Latter-day Saints the membership was almost equally divided between the sexes. Lutherans showed 46.1 per cent. males, Methodists and Baptists 38.5 per cent. each, Presbyterians 37.9 per cent., and Protestant Episcopalians 35.5. Christian Scientists had only 27.6 per cent. and the Shakers 21.3 per cent. males.

Eight New Churches Each Day

There was an increase of 50,308 church edifices since 1890, representing approximately 60 new edifices a week. The total 192,795 edifices had a seating capacity of 58,536,830, an increase of 14,976,767, or 34.4 per cent. The seating capacity reported for Protestants was 53,282,445, for Roman Catholics 4,494,377, and for all others 760,008. Protestants and Roman Catholics had the same increase (about 33 per cent.) in seating capacity. The increase in the seating

capacity has kept pace with the increase of population, the capacity remaining a little more than 69 per cent. of population. Protestant edifices have an average seating capacity of 317, Roman Catholic of 436. Protestants can accommodate three times the average membership, while Roman Catholics have a membership of almost two and one-fourth larger than the seating capacity.

Catholic Majority in Sixteen States

In 29 States a majority of the church-members or communicants are Protestants; in 16 States the Catholics have a majority, and in one State the Latter-day Saints. The States where the Catholic communicants outnumber the Protestants are New Mexico, Rhode Island, Montana, Massachusetts, Nevada, Arizona, New York, New Hampshire, Louisiana, Connecticut, California, Vermont, Maine, New Jersey, Wisconsin, Michigan. This preponderance, however, is more apparent than real, for the reason that the Catholic returns take in all who have been baptized, including even children, whereas the Protestant returns deal with none under 12 or 15 years. In Georgia, Alabama, Mississippi, Virginia and South Carolina a majority of the communicants are Baptists; while the Methodists hold a majority in Delaware, the Lutherans in North Dakota, the Disciples in Kentucky, Congregationalists in Vermont and Episcopalians in the District of Columbia.

Numbers of Ministers

The census of the ministry shows a total for all denominations of 164,830 ministers, an increase of 53,794 since the last census. Of these 146,451 are Protestant, 15,177 Catholic, and 3,202 represent other bodies. The Baptists lead the Protestant list with 43,790 ministers, Methodists 39,737, Presbyterians 12,456, Disciples 8,741, and Lutherans 7,841. The Protestant ministry increased 47 per cent. since the last census, the Catholic 65 per cent. The Christian Scientists have 1,276 ministers, as against 26 in 1890.

Our Sunday-school Army

An interesting part of the census deals with the Sunday-schools. In all, 192,000 Sunday-schools were reported, with 1,746,074 officers and teachers, and a great army of 15,337,811 scholars. These figures do not include the mission Sunday-schools maintained by some churches. Moreover, 14,508 of the schools reported are undenominational and union, therefore unattached to any particular church. Of the whole number, 165,128 Sunday-schools belong to Protestant churches and 11,172 to Catholic churches. The Methodists come first with 57,464 Sunday-schools, Baptists next with 43,178, Presbyterians 14,452, Lutherans 9,450, Disciples 8,078; these five denominations having more than four-fifths of all the Protestant Sunday-schools and nearly three-fourths of the total number. The Protestant bodies have 1,564,821 officers and teachers, the Catholic Church 62,470 officers and teachers; the Protestants have 13,018,434 scholars, Catholics 1,481,535 scholars. The Methodists come first denominationally, with 4,472,930 scholars, Baptists 2,898,914

scholars, Presbyterians 1,511,175 scholars, Congregationalists 638,089 scholars, Disciples 634,504 scholars, Lutherans 782,786, Jews 130,085.

Church-members Increased More Rapidly Than Population

Of the total estimated population in 1906, 39.1 per cent. were church-members. The corresponding percentage for 1890 was 32.7, so that the increase was 6.4 per cent. The relative gain was divided among the three main classes as follows: Protestants 1.8, Roman Catholics 4.4, and all others together one-tenth of 1 per cent.

The Census Shows Progress of Christianity

The Census shows clearly that Christianity is not losing ground in the United States. The Gospel is being more widely preached. The country is more strongly Christian and the people are more strongly and numerous attached to the Christian Church than ever before. Protestantism in the United States is not decaying as far as numbers are concerned, as some are trying to demonstrate, or growing weaker, but it is progressing.

MISSION PROBLEMS OF THE WORLD *

BY BISHOP H. H. MONTGOMERY, D.D.

Secretary of the Society for the Propagation of the Gospel

It may be as well if I first enumerate some axioms before I attempt to put mission problems in some sort of order of merit. If these axioms are indisputable, then what follows may be reasonable. At all events, some agreement on first principles often clears the air, and if mission workers are divided in opinion, it may be that they are really divided in regard to first principles.

Seven Axioms

1. The Gospel is good news for man, which it is our duty to spread throughout the world.

2. The world has become one, no longer to be treated in water-tight compartments.

3. There is no part of the world which is not now tainted by the evils inherent in so-called Christian races.

4. It is doubly necessary, therefore, to follow up the evil with the good, to place Gospel truth beside the evil.

5. Races of the world act and react on each other more and more freely, and such action is either good or evil.

6. If you neglect a race, your sin of omission reacts upon yourself. You will suffer from evil because of your omission to elevate that race.

7. We have no right to say that in God's sight one race is more important than another.

Based upon such principles, how can we place world problems in the

* Condensed from *The East and The West*.

order of their importance to-day? For example, what continent to-day seems to us to demand most attention?

The first answer seems to be that there are spheres of Christian work which run in equal and parallel lines. For example, the evangelization of non-Christian races stands in importance side by side with the preservation of Christendom as it extends its borders.

In regard to this duty of preservation I do not think we need very closely distinguish between white and colored races, between races long evangelized and those recently converted. The two parallel lines of importance may generally be defined as evangelization and edification. If these are parallel in importance, we can take first one, then the other, starting from the same point each time. Over each as a general motto may be written, "The Christian Attitude of Race Toward Race Throughout the World."

I. *Evangelization.* What continent stands first to-day in importance? All, I think, would agree that Asia stands first. Asia contains the enormous populations. These are "finding themselves" and are stirring into conscious national force; they are imbibing Western learning; they are civilized races; they are increasing, not dying out; they live to a large extent in temperate climes, and consequently possess that force which comes partly from climate.

If we differentiate within Asia, the problem naturally becomes more delicate. India, China, Japan, each has claims; these are so strong that probably the supporters of each must by temperament be permitted to believe their own way.

India's Claims.—This land is under British rule, and therefore it seems to be more the duty of English-speaking people than a region under some other rule. India supports thousands of British sons in good positions. Great Britain has poured more evil into India than into countries not under British rule, because of the greater

opportunity of doing so. Therefore British Christians ought to give India all the good they can. The Christian nation has destroyed the old faith of India by secular government schools and Western knowledge, therefore ought not to leave the "chamber empty, swept and garnished." Christians have poured much of the Gospel into India, but have not yet given it a Church natural to the soil. The way must be shown to build up self-government on safe lines, and England should lead the way by dealing first with the things of the Spirit.

China contains the largest population of any one kingdom in the world. It is homogeneous and independent. It is situated wholly in temperate regions, speaking generally. It is a highly civilized race and increasing in numbers. Being independent it is a somewhat incalculable world force. No one knows what China may do some day outside its own regions. It is imbibing Western knowledge as fast as it can. Is it to get only secular and anti-Christian knowledge? Christian nations have drenched China with evils—with opium, and its attendant evils. Now that China wants everything she can get from Europe and America, can we refrain from giving her all the Gospel we can to save 400,000,000 of a virile race? They are so conservative that, according to a law well realized also in Africa, what they assimilate in the next ten or twenty years may be held fast for 1,000 years. The first step from a lower faith to a higher seems the most critical. The second step to a still higher faith is a matter of much greater difficulty and uncertainty.

Japan does not possess a population as vast as China, but by some differences in blood she is much more assimilative, and perhaps, as a problem of climate, much more electric. No one can tell what her ambitions are—at present she is a Far East force. In twenty years she may be a world force. Already her men of science claim first place with any in any land. If Japan and China really begin to

love each other sufficiently to make common cause against other races, Japan will for some time to come furnish the thinkers and leaders. Such a probability makes us ask what Japan may do for or against Christendom. She seems certain to be a force in politics outside her own land; may she not be an equal force in the sphere of religion, destructive or constructive? The influence and importance of Japan is bound up with the future of the whole Mongolian or Turanian race, and is its present leader.

A word about world forces may help to make the situation more clear. It seems certain that in the political sphere there will, ere long, be no more room for nations as against races than there is to-day in London as between small shops and universal stores. World forces are simplifying themselves, and this seems to be a natural step toward a higher unity in the end. In Europe it means a mighty German race, a Slav race, a Latin race, an Anglo-Saxon race with its old home in Western Europe. In Asia a mighty Mongolian race of some 500,000,000. India's future is dark. In Africa a Bantu race, an Arab race, and so forth. In North America the Anglo-Saxon race differentiated. In South America, a Latin race differentiated. In Australasia the Anglo-Saxon race differentiated. Of these, how many are in regions where climate gives force? The Slav, the German, the Anglo-Saxon, the Mongolian; no others with quite equal certainty. This militates against any world powers of first rank in Africa, and it leaves India in a doubtful position. But it exalts the importance of the Mongolian race as a factor of first-rate rank either as a help or a hindrance to the Church of God.

There are sections of Asia not touched. It is impossible to do aught but keep to main lines.

From what has been said it would appear that in Asia the Mongolian races are of first importance, as the Church looks out upon Asia to see who are to be her active friends or

foes at the end of this century. She fears, or desires the aid of, the great virile races of temperate climes more than those which dwell in the tropics.

Africa is full of surpassing interest to the Church of God. We owe it such an immense debt of reparation. No one expects it to contain a world force equal to those mentioned above; but as we have drenched it with our vices and cruelties, we are bound to give it of our best with both hands. Speaking generally, the two continents for evangelization to-day are Asia and Africa. But besides the duty of quick reparation, there is also the race with Islam. It is doubtful whether Islam has much future anywhere except in Africa; there it meets with animistic faiths which crumble quickly before any higher and more dogmatic religion. The fact is strange, but, I think, true, that once having risen from animism to any higher religion, the next step beyond that is incomparably more difficult.

Which part of Africa is of greatest importance to the Church at this time? One is sometimes tempted to answer, "Where there are fewest Europeans except the missionaries." Which is the greatest hindrance? The non-Christian living white man or the propagator of Islam? Where is Islam most dangerous? On this point some experts assert that the missionary's zeal even of El Azhar may not be what it was, that the modernist movement of thought has affected Islam more than many realize. They assert, also, that the pagans south of Khartum have no desire for Islam because they have suffered from it. On the other hand, Uganda fears Islam. So does Zanzibar. So more especially does Nigeria and the region westward of it. The strong races of Africa, apart from the Arabs, seem to be the best of the Bantus in the south, the people of the Upper Zambesi, of Uganda, of Nigeria. It would be terrible to think of these growing races as Mohammedan.

If the record of Africa is to be first slavery, then drink, then Islam, we

may well hang our heads with shame.

Upon the whole, excluding Arabs and French territories, the important centers for the Church in Africa seem to be three in number, because there is a great future for each—Nigeria, Uganda and South Africa. Strong churches in these three centers ought to hold Africa.

II. *Preservation and Edification of Christendom.*—This is a parallel problem, one the importance of which it is impossible to overrate. The pressing nature of it can be gaged from the fact that it is impossible for those who have once been Christians to relapse into paganism—it is something worse to which they fall. They have tasted of the Heavenly Gift, and they can not relapse into mere ignorance.

(1.) The problem of preservation of the Faith is now no longer a simple one. It does not refer only to white races of Christendom spreading over the world, and needing continuous Christian education and Christian ministrations. It also includes men and women of the second, third, and even fourth generation of Christians of many races.

In India, in the South Seas, in the Americas, in West Africa chiefly, but in other parts of Africa, it is of vital importance to keep savor in the salt, to keep conventional Christianity from stifling the life of the Church.

(2.) But also the old problem includes the welfare of our own European white races in the course of their expansion through all continents. It is not an easy problem except in its early beginnings, when men have literally to fight the earth for a bare subsistence. Of course aid must come to them from the older Church centers. But after this stage is past it is exceedingly difficult not to spoonfeed those who could help themselves if they would. I refer to money, not to living agents. These living agents must be supplied for a much longer time. It is possible to take dioceses of similar pioneer character and in the same continent, and to note that

the average of self-help in one is three or four times as high as in the other. The existence of a small endowment is sufficient to lower the whole ideal of self-help. Dioceses will lean on a society or the mother Church for money as long as they are permitted to do so in many cases, and long after they should have given up such external props. Again, there are regions where the funds are plentiful, but where there is no desire for spiritual ministration. Are we to consider such regions as non-Christian, however tenderly the phrase is exprest?

The United States has the same problem within its own territory, not so much on the Pacific Coast, but in what they term the Middle West. This region was colonized in the days when the Church for political reasons was at its weakest, with the result that when it gained force it found few members of the Church in the middle regions, and passed over their heads to lands in process of colonization. The American Church is now slowly asserting itself in this middle region. South America is now winning the attention of the Church, and none too soon. That continent is receiving thousands of English-speaking people in the southern regions. We ought to pay far more attention to this region than we have done in the past.

The Action of Governments upon World Problems of the Church.—With deep regret, I must say that there is one government which in some parts of the world, from the side of unbelief, of aversion to all forms of religion, is a most serious hindrance to the welfare of Christendom. I mean the French Government. There are two other governments which on the score of belief in one form of religion are intolerant of all other forms of faith. I mean some parts of the Moslem kingdoms and some parts of the Portuguese empire. I trust I am not guilty of impertinence in placing them together.

In regard to the help or hindrance afforded by the State, the action of the British Government in many parts of

the world has, I believe, a result very different from what was expected. In India, for example, it is hard in the abstract to criticize the action of the State in being neutral in religion. But among Orientals the present neutrality seems to mean unbelief, more than religious neutrality. They seem to ask, "Does the teaching of no religion mean neutrality?" to us Orientals it seems to mean religious indifference. The earnest teaching of all religions, of religion necessarily taught to every child whatever that religion may be, that would seem to be a better definition for the Oriental of a religious but neutral government. What to the Oriental is anathema, is a non-religious government: and here we re-

ceive from the East an invaluable lesson for the West.

So important is this question to the Church that I was minded to create a third parallel—to place "Religious Education" in a category by itself as one of such vital importance that it ought to receive all the emphasis that such a method could give it. But on second thought it is clear to me that religious education is a vital part of each of the two parallels already laid down—vital for "Evangelization," vital for "Preservation or Edification." It is the thread inextricably wound through every part of both parallels, vital in the sense that without it both our main duties would die. We must know God if we would know anything.

WILL JAPAN BECOME A CHRISTIAN NATION?

Hampton's Magazine for December has a most interesting article on "Will Japan Become a Christian Nation?" which question is answered partly in the negative by the author, Thomas A. Green, a well-known lecturer and traveler in the Orient. He claims "that certain men became Christians with the avowed purpose of seeing what the result and what the benefits might be, much as the 'poison squad' of modern investigation undertakes experiments with questionable diet, or as the devotees of medical science inoculate themselves with disease-germs to make certain, for the general good, of the properties and results of some anti-toxin," and "that it was but recently the decisive intention of the government to make the crown prince a profest Christian, so that, with the accession of the next emperor, Japan would be a Christian power." We are glad that he adds, "this intention has been, for the present at least, abandoned," because Christianity is not put on like a garment, nor is it a creed only, but it is life, life in Christ Jesus, the second birth, and no man, not even the crown prince of Japan, can become a Christian by the decision of any government. Mr. Green powerfully

describes the religious demands of Japan, but he denies that Japan is turning to Christianity, "the enthusiastic statements we hear oftentimes in America about Japan being eager for the Gospel, about so many eminent men becoming Christians, are, unfortunately—I doubt not unintentionally—exaggerated." He mentions the Japanese objections to Christianity, among which he considers the multiplicity of denominations at work in Japan the chief, saying, "If denominationalism is a misfortune at home, it is the absolute paralysis of foreign missions." And, finally, he answers his own question, "Will Japan become a Christian nation?" partly negatively, and says, "Japan will never have a state religion," and, "for the present at least, probably for years to come, she will maintain an absolute toleration so far as religion is concerned, and continue to afford complete freedom of belief."

But Mr. Green does not deny that the Gospel is progressing in Japan. He says, "Christianity is wielding a wide and beneficial influence. It is coloring and influencing even the things it can not regenerate. When one remembers that only fifty years

have elapsed since the days of absolute prohibition and persecution, it is evident that there are many things besides converts to be credited to the influences of the West. Christian schools have done much for education, particularly for girls and women. . . . Christian philanthropy has set the example for the erection of hospitals and asylums for the poor, the diseased, the outcast, and the orphan. . . . The Y. M. C. A. along its social and educational lines has made for itself a place of great usefulness." And to the missionaries he pays the following most beautiful and well-deserved tribute: "The missionaries, as individuals, have done glorious work in Japan, not because of their divisions, but in spite of them; not by their preaching so much as by their lives. Almost without an exception they are sincere, earnest, devoted, consistent in every way. As teachers, as examples of disinterested philanthropy, in the

lofty ideals of their daily lives, in their contact with the social life of the people, they have earned and held the confidence of the Japanese."

Mr. Green seems to think that only what he calls practical Christianity has a future in Japan and asks for the sending of more men and money to Japan only "if we are willing to promote works of mercy and philanthropy; if we really believe that schools and hospitals, asylums and refuges, are as really Christianity as are creed and ritual." But we, who know that the Gospel of Christ is the power of salvation are by no means discouraged by his discussion; we are rather encouraged by it, because it shows by his own testimony that our missionaries in Japan are doing their duty faithfully and are preaching the Gospel, and we know that His Word shall not return void unto Him and that Japan some day must bow before the King of kings.

AN EXPLORING TOUR IN WEST AFRICA *

BY WILLIAM M. DAGER, ELAT, WEST AFRICA

Missionary of the Presbyterian Board of Foreign Missions

The mission at its last annual meeting asked me to make a trip of about three weeks into a district where the others had not been, for the purpose of finding a location for a new station.

I had sent my carriers ahead, expecting to get along for one night with such accommodations as I might find in the town. I did not expect rain in the dry season, but the unexpected happened, and in a forest about three miles from the next town the rain suddenly began to fall. It came in torrents, and for an hour I pushed my wheel along, and, of course, everything I had was soaked by the time I reached the town. It was then five o'clock and I had to put up for the night. Not a dry stitch of my own and none to be procured in a Bulu town. I tried to

dry myself before the fire. I sat over that fire and steamed. The next day the bearings of my wheel broke and by carrying it for the last hour I reached the town where my carriers were waiting for me, at about six o'clock. We repaired breakages several times, but had no trouble at all in keeping far enough ahead of the boys to have a great number of meetings without retarding our progress at all.

In one of the towns where I was to spend the night, I did a few stunts on the wheel with the usual result, that all the men, women and children in the town were soon chasing around after me shouting, howling and gesticulating. Then we gather about the palace, which is 15 feet long and 8 feet broad and about 7 feet high at the gable, 3 or

* Condensed from *All the World*.

4 perhaps at the eaves, made of bark with a thatched roof. The king is there. A loin-cloth is all he wears. His claim to royalty is the number of wives he possesses. He is seated on his throne, an empty rum case. This poor man with a woman at his back rubbing the sand flies off his body, has an exalted sense of his dignity and importance. Then, when the people are assembled, it is time to tell the story simply. Love and sacrifice, joy and peace, they do not know. To tell the story of the love of Jesus that these needy ones may comprehend, that is what we try to do.

We passed through still another town where the head man lay dying. Just before I reached the town I stopt to repair my wheel and word went ahead that I was coming, so that when I passed through I observed nothing unusual. They asked for medicine and I told them I was unable to do anything. But my carriers coming on later saw what had been concealed from me. A number of women were bound and they were trying to fasten the responsibility for the chief's death on one of them. We stopt for the night about five miles beyond this town. At 3:30 next morning we were awakened by weeping and the beating of the drums announcing the man's death. From what I had heard I feared that one or more of his forty wives would be accused of having been the cause of his death and would be killed. As soon as possible I was on my way to the town and found crowds were assembling from every direction. About 150 were there when I reached the town and more than double that many when I left. The men were seated in front of the dead man's house. Their conversation was almost entirely about the distribution of the dead man's possessions. We secured quiet for a little while and spoke a few words. Gathering first what information we

could get from the women and boys, we came and sat down with the men, and after some conversation about the man and his death, we asked the not uncommon question in this country, "Who killed him?" The dead man's brother answered, "His sons." Then we told this brother, who was a leader in all that was being done, that he would be held personally responsible for any act of violence. Fear of the government no doubt protects some women who would otherwise be accused of the death of their husbands and would be put to death. While much has been done by the government to correct this awful custom, still, women are still liable to be sacrificed when the people are some distance removed from a government station.

A slave came to me one night asking my protection. Years ago he lost in gambling, and as he had not the money to pay the debt, he was taken as a slave. He developed skill and courage in hunting elephants, having killed five. These should have more than paid for his ransom, but as he was profitable, charges were trumped up by which he was kept in slavery. Every effort was made to keep him from coming in contact with the white man. I passed his town at noon on Saturday. The Bulu drum had sent ahead a wireless message of my coming, and straightway his master sent him on an errand to a neighboring town. Some one told him that a missionary was passing, and though he did not get to see me at the place where we spent Sabbath, he came in about nine o'clock Monday night, asking if he could go with me. We decided to provide work for him until he could earn money enough to have the officer decide his case. He has proved a good workman, and it does one good to see him losing that hunted, servile look and broaden out into an expression of brightness and cheer.

STATISTICAL TABLE OF JEWISH MISSIONS THROUGHOUT THE WORLD ON DECEMBER 31, 1908

Compiled by Rev. Louis Meyer, New York City

	COUNTRY	Societies	Auxiliaries	Stations	Out-stations	MISSIONARIES		Wives of Missionaries	Total Laborers	Number of Those Who Are Hebrew Christians
						Male	Female			
1	Great Britain.	28	8	135	11	314	269	79	662	166
2	Germany	3	6	8	1	18	10	1	29	8
3	Switzerland ..	2	..	4	..	5	..	..	5	4
4	France	1	..	1	..	1	..	1	2	..
5	Netherlands ..	3	1	3	..	4	..	..	4	2
6	Scandinavia ..	3	1	9	3	17	12	3	32	7
7	Russia	4	..	4	..	3	4	1	8	..
8	Africa	1	2	1	..	1	..	..	1	1
9	Asia	4	..	4	..	..	8	..	8	..
10	Australia	2	..	2	..	2	..	..	2	1
11	United States.	45	6	48	3	66	58	23	147	49
12	Canada	3	..	3	1	6	6	2	14	7
	Grand total.	99	24	222	19	437	367	110	914	245

SOME WORDS OF EXPLANATION

1. The specialized statistical tables of which this table is the summary will be published in the "Conference Missions Atlas" of the World's Missionary Conference, Edinburgh, 1910, for which the information was gathered. All the information contained in the "Atlas" will be for the year which closed on December 31, 1908.

2. The lists of societies include large and small ones, and even individual efforts where persons are doing the actual work of a missionary without having a missionary organization behind them.

3. Great Britain occupies the first place in Jewish missions still, tho the number of societies in the United States is larger (45) than in Great Britain (28). The number of stations occupied by the 28 British societies is almost three times as large as that of stations occupied by the 45 United States societies, while the British societies employ 662 missionary workers, and the United States societies only 147. The income of the British societies, which is not given in the summary, was six times larger than that of the United States societies in 1908. Great Britain, through its societies, reaches the Jews of almost all parts of the earth except those in the United States, while the United States societies labor among the Jews in the United States, except that one Lutheran society supports one station with one ordained laborer in Russia. The majority of Jewish missions in the United States are of recent date, and the work is so little established that several of the societies at work in 1908 are at this time out of existence or without a worker, while others have been organized since the statistics were collected (but no change in the total number of United States societies has been caused).

4. For the first time an attempt has been made to find out how many Hebrew Christians were among all the laborers of Jewish missions. The reports gave their number as 245, or 26 4-5 per cent only (in Great Britain 25 per cent, in the United States 33 per cent, in Canada 50 per cent, in Germany 27 3-5 per cent, in Scandinavia 22 per cent, and so on). We add, however, that the percentage of male Hebrew Christians is far greater than of female Hebrew Christians, who are laboring as missionaries. We believe that of the Hebrew Christians found among the missionary workers about 170, or almost 70 per cent, are men. A surprising number of these men have married Gentile wives.

5. An attempt was made to tabulate numbers of baptisms in 1908, and numbers of inquirers at the close of that year, but some of the Jewish missionary societies evangelize only (without baptizing), others have the converts baptized by the pastors of local churches, and still others refuse to give the information. Thus no numbers of baptisms in 1908, and no numbers of inquirers at the close of the year are given in this summary, while the specified tables will contain such information as far as supplied.

SOME NOTABLE EVENTS OF THE LAST DECADE

(In General the Notable Deaths Are Omitted from This List)

- 1900. Ecumenical Missionary Conference, New York.
The Boxer Outbreak in China.
- 1901. Young People's Missionary Movement organized.
Australasian Confederation formed.
- 1902. Hague Peace Tribunal established.
Uganda Railway completed.
Hunan, the closed province of China, opened to missionaries.
- 1903. United States purchased Panama Canal.
Czar proclaimed religious freedom for Russia.
- 1904. Russo-Japanese war.
The great Welsh revival.
Colonel Younghusband reached Lhasa, Tibet.
Panama Canal Treaty signed.
World's Sunday-school Convention in Jerusalem.
Cape-to-Cairo R. R. reached Victoria Falls.
Death of Rev. Francois Coillard, of Africa.
- 1905. Death of Rev. J. Hudson Taylor, of China.
Great revivals in Assam, India.
Russo-Japanese war ended.
World Y. M. C. A. Conference in Paris.
The Czar's call for election to the Duma.
- 1906. Centennial of Haystack meeting.
Great revivals in India.
First Duma met in Russia.
Laymen's Missionary Movement organized.
Conference on Islam and Christianity, Cairo, Egypt.
- 1907. Fifth Sunday-school Convention met in Rome.
National Christian Missionary Society of India formed.
Anti-opium edict issued in China.
Death of Bishop Schereschewsky, of Japan.
Death of Rev. John G. Paton, of New Hebrides.
- 1908. Wireless telegraphy inaugurated.
A great revival in Korea.
Revolution in Turkey, Sultan deposed.
Chinese Centenary Missionary Conference, at Shanghai.
Death of Rev. Jacob Chamberlain, of India.
Earthquake at Messina, Italy.
- 1909. Movement for church union in South Africa.
A great revival in Korea.
Death of Emperor and Empress Dowager, of China.
World Y. M. C. A. Conference in Germany.
World Y. P. S. C. E. Conference in Agra, India.
Revolution in Persia, Shah deposed.
Federation of States in South Africa formed.
Damascus Railway completed to Medina.
Semi-centennial celebration of Protestant missions in Japan.
Quarter-centennial celebration of Protestant missions in Korea.
Thirty-million-dollar bequest of John S. Kennedy to charity.

EDITORIALS

THE SIMPLICITY OF MISSIONARY DUTY

The matter is, primarily, one of simple *obedience* to our Lord's last command. Here are our marching orders: a true soldier does not hesitate, parley, or even delay to ask a question.

Secondly, it is a matter of *love* to man as well as loyalty to Christ. Every motive of humanity and piety unite to constrain us to give the Gospel to the world. Huber, the blind naturalist, observed that a wasp will not stop to eat a precious morsel by himself; but goes to the nest and leads others forth to the feast. He that withholdeth corn, the people shall curse him. No monopoly is so inexcusable and monstrous as that in the Bread of Life.

There is nothing either impossible or impracticable in the immediate evangelization of the world. We need only four conditions:

1. *The principle of evangelism*—that every believer is a herald, responsible for his proportion of the unsaved world; bound to do *directly* his share of bearing the good tidings. The curse of the Church is the dependence on *proxies*.

2. *The spirit of enterprise*. Men of the world, simply to serve worldly interests, have made it possible to go round the world in three months; to reach by the mails the remotest quarters inside of six weeks, and by telegram all great centers inside of an hour. What might not a little enterprise do for God!

3. *A holy earnestness*, an enthusiasm for God. This is the inspiring soul of all Christian effort. It makes one man chase a thousand, etc.; it makes him a hammer to break the hardest; a fire to burn and melt away; a sword to pierce.

4. *The divine endowment*. The power that converts can not be described any more than the fragrance or tinting of a rose; but it may be felt. Faith and prayer are the conditions of this endowment. The means will always be inadequate. Our salvation lies in being *in straits*. The work can not be done on a mathematical basis. We must attempt great things for God, while expecting great things from God; and then the victory will come.

THE WORLD VIEW

The present stage of world-evangelism demands of us a larger view of the whole question than we have

been in the habit of giving it. The *Friends Missionary Advocate* gives the following quotations from the Bible to show that Christians must think in world terms:

"Let (man) have dominion over the earth," said God at creation.

An early prophecy was: "As truly as I live all the earth shall be filled with the glory of Jehovah."

The Psalmist thought in world-terms, as witness these expressions: "All the ends of the earth shall turn unto Jehovah," "Sing unto Jehovah, all the earth."

The devil thought in world-terms also: "He sheweth him all the kingdoms of the world."

The Apostle John says: "The whole world lieth in the wicked one," and "Satan deceiveth the whole world."

John the Baptist introduced Christ as "the Lamb of God that taketh away the sin of the world."

Christ is called the Savior of the world. Jesus came to give life unto the world.

"I am the light of the world," said Christ, and "I came to save the world."

He came that the world through Him might be saved.

We are told to pray: "Thy will be done on earth."

The Gospel is that "God so loved the world."

Jesus said to His disciples: "Ye are the light of the world."

He proclaimed that "The field is the world."

His decree was, "This Gospel shall be preached in the whole world."

His final command to His followers was: "Go ye into all the world."

These are only a few of the teachings of the Bible that if rightfully accepted compel us to enlarge our vision. Viewing the whole world from God's standpoint will enable us to work more intelligently and with a deeper interest in the special field where our labor is bestowed.

William Carey studied the map of the world which he kept before him as he worked on his cobbler's bench, but he labored in India. The world situation was ever before him, and his love reached as far as the love of Christ went, and the broader visions stimulated and inspired him so that his work was in reality for the whole world. So our vision and our purpose and our effort will embrace the whole world if we see and work aright.

THE PRIESTHOOD OF BELIEVERS

The Jewish priest performed three functions.

1. At the altar, offering sacrifice.
 2. Within the veil, making intercession.
 3. Outside, pronouncing blessing.
- These correspond in the disciple to
Suffering—(self-sacrifice).
Supplication—(intercession).
Service—(conferring blessing).

The first to hands *pierced*, as in crucifixion;

The second to hands *clasped*, as in prayer;

The third to hands *extended*, as in impartation and benediction.

The suffering of saints in all ages is also threefold:

1. The temptation of Satan.
2. The appreciation of men.
3. The rejection and condemnation of the world.

Such thoughts as these are most pertinent to the understanding of all true missionary service at home and abroad. It is essentially a sacred and sacerdotal service, and identifies the missionary with the Lord Jesus, the suffering servant of God.

How often we shrink from service from a false humility, from a consciousness of

1. Incompetence, like Moses. Exod. iv., 10.
2. Impurity, like Isaiah. Isa. vi., 5, 6.
3. Ignorance, like Jeremiah. Jer. i., 6.
4. Rashness, like Peter. John xviii., 10, 11.
5. Unsatisfied doubt, like Thomas. John xx., 25.

AN AFFECTING HISTORIC INCIDENT

When Dr. J. Campbell Gibson, missionary at Swatow, gave the synodical address as moderator of the English Presbyterian Church, he referred to the fact that, nine years ago, in the Boxer crisis, the test they applied to native disciples was not any confession or creed, but a simpler and more universally appli-

cable one. They drew on the sand a rude image of a cross, and led their prisoners to it, and bade them, as the price of their freedom and immunity from death, to tread on it and trample it under foot. With death and torture facing them if they refused, even in that hour of terror, thousands of men, women and even children would not allow themselves to put a contemptuous foot upon even so rude a symbol of the holy passion of their divine Redeemer; but heroically and unflinchingly died—not as Anglicans or Wesleyans, or Baptists, or Presbyterians; but simply as Christians. It remains to this hour a sacred memory that so great numbers of native disciples so accepted a martyr's death and won the crown of life.

THE DECAY OF FAITH

Distinguished leaders of the Church Universal are blowing the trumpet of alarm. The Bishop of Durham, for example, says, "There is with many, just now, a growing intolerance of the revealed and supernatural in every form. Not a few speak as if the acme of human progress was to prove that there is neither Creator nor Redeemer, but man is all in all."

At the late meeting of the Synod of Baltimore, the following overture on "Fundamental Faith" was adopted:

The Synod of Baltimore, being impressed by the prevalent toleration and increasing assertion of doubts and denials, concerning certain Confessional statements, and believing that thereby are encouraged, within the Church, forms of unbelief which unsettle the Christian faith in the fundamental facts of Christianity, overtures the General Assembly of the Presbyterian Church in the United States of America to consider most carefully this critical situation, and to take such action as may more surely protect and confirm the people of God in the faith, once for all delivered to the saints.

THE DAY OF PAGEANTS

These imposing exhibitions, processions and parades, with the aid of the spectacular and dramatic element, are becoming the order of the day. The Hudson-Fulton celebration in New

York included some interesting historical features, but involved much useless waste of money. We can not but feel some risks in attending them, especially where historic developments are not faithfully presented.

In the recent church pageant, in Fulham Palace grounds in England, on June last, much hostile criticism was evoked by the evident Romish trend of the whole "open air theatricals." It was pronounced to be a deliberate suppression of historic facts and a falsification and misrepresentation of history.

Certainly one would not have supposed, judging from the scenes of this drama, that there had been any Reformation period. Some of these criticisms are just and deserved. It is hard to believe there was mere accident in the absence of much that belonged to the history and the prominence of much else that was very anti-Protestant in character. A prominent writer says:

"The pageant emphasized Augustine as being sent by Rome; but the people were not shown the struggle he had with the British Church, which was not settled till the days of his successor. . . . The Reformation was the end of that struggle. But, instead of beginning with the casting off of the yoke, the pageant gratefully remembered Thomas à Becket, but not Cranmer, Latimer, and Ridley. It reminded of Laud, who turned back toward Rome; but not of Bonner, who burned the Bibles at Paul's Cross. It was a distortion of history, and gave no place to the Reformation. As a sign of the times it forebodes a loss of Reformation blessings."

AN EXAMPLE OF SACRIFICE

The cost of reaching the North Pole was enormous, both in men and in money. Professor Donald B. McMillan, of Worcester University, connected with the Peary expedition, subsisted for days on the abandoned provisions left twenty-five years ago by the ill-fated Greely party at Fort Conger, seventeen out of twenty-five

of whom perished trying to reach Cape Sabine to meet the relief ship *Proteus*. Professor McMillan found relics of the vain endeavors of Commander Hall in 1871; of Admiral Sir George Nares, 1875-76; of Sir John Lockwood, 1883-84; of Amundsen in 1905-06, as well as records left by Commander Peary in 1900 and in 1906. He found "General Greely's coat, card and books, a book of the doomed Lieutenant Kisingbury, photographic plates and films," etc. He also tells how Professor Marvin was drowned. Shall disciples be less ready to search for human souls in captivity to sin and Satan, or less ready to spend money to equip missionary explorers for their work of soul saving?

SOME MISSIONARY HEROES

John Williams' life motto was "TRUST AND TRY." John Eliot, the pioneer "Apostle of the Indians," not content to do one man's work, during nearly sixty years of his pastorate at Roxbury, Mass., was also untiring in labors among them. After studying their language from an Indian whom he took into his home, he began his work of translation—the Ten Commandments, the Lord's Prayer and a few Scripture passages; then the entire New Testament, completing the work in 1661, and two years later the Old Testament. This translation was the first instance where the entire Bible was ever given to a barbarous people as a means of their conversion.

David Brainerd's agonizing plea was, "O that God would bring great numbers of the heathen to Jesus Christ." Then he responded to God's call devoting himself to work among the Indians of Massachusetts, New York and New Jersey. Among the Delawares—of whom he once said, "Not one in a thousand has the spirit of a man"—a wonderful revival broke out after several months of faithful preaching. In 1747, at the age of twenty-nine, Brainerd ended his earthly work, but when he was dying he said, "I would not have spent my life otherwise for the whole world."



GREATER THAN A PRESIDENTIAL CAMPAIGN TOUR

GENERAL MISSIONARY INTELLIGENCE

MISCELLANEOUS

Outcome of the Mission Century

Christian missionaries set out a century ago to bring to bear upon the multitudes of men and women in the East the saving Gospel of Christ. "To save souls" was their mission and their commission. Than this no more worthy service can be conceived. To this they gave themselves with self-sacrificing zeal. To-day, as the results of their efforts, we find the Church of God widely established in the earth among all races; but what is more, and what was not expected at the first, we find a strong, aggressive, Christian social order developing in all of those countries, and the entire East coming out into fraternal relations with the Christian nations, thus demonstrating the true brotherhood of man, which proves the genuine fatherhood of a common God.—REV. J. L. BARTON, D. D.

What Every Church Should Do

According to the "Missionary Evangelistic Subscription Method," which means business in missionary activity, every church should:

1. Establish mission study classes and courses in connection with each department of the church.

2. Supply the church with the best up-to-date books, leaflets, and literature on missions.

3. Conduct each year, if possible, a missionary institute with courses of mission study and a series of conferences *for leaders*, inviting representatives of neighboring churches to be present and participate.

4. Cooperate with the pastor and church officers each year in a missionary evangelistic subscription campaign looking to heroic consecration of life and funds for furtherance of the Gospel throughout the earth.

5. Propagate the missionary institute idea by circulating missionary literature, and through personal representatives of the church assisting other churches in missionary schools, classes, campaigns, and lectures.

A World-wide Tour of Missionary Fields

Rev. S. D. Gordon, author of the "Quiet Talks" series of books, has started upon a world-wide tour of missionary fields. After a sojourn in England until June, 1910, he expects to devote six months to Japan, twelve months each to China and East India, and six months to Egypt, Persia, Arabia, Turkey, and the Holy Land. Africa and South America will be visited later. The purpose of Mr.

Gordon's journey is not to see but to serve, and he will be prepared to turn aside from the main centers of activity wherever opportunity for help is afforded. The work will be with the missionaries themselves, then with the English-speaking natives, but also with non-English-speaking natives by interpretation. Mrs. Gordon is accompanying her husband on this journey.

AMERICA

Origin of the Laymen's Movement

The general secretary, J. Campbell White, recently said:

It was at the convention of the Student Volunteer Movement in Nashville, in 1906, that the seed-thought of the movement was planted by the Spirit in the mind of a young business man of the city of Washington. As he saw over 3,000 students considering for several days their relation to the evangelization of the world, this thought came to him—If the laymen of North America could see the world as these students are seeing it, they would rise up in their strength and provide all the funds needed for the enterprise. The providential opportunity for testing this idea came a few months later. The one-hundredth anniversary of the Haystack Prayer-meeting was to be celebrated in New York City by a series of interdenominational meetings. It was arranged that one of these should be for laymen, and should take the form of a prayer-meeting, and this was held November 15th, in the Fifth Avenue Presbyterian Church. The afternoon was very stormy, and only about seventy-five were present. Mr. Samuel B. Capen, of Boston, presided. It was really a prayer-meeting, most of the time from three to six being spent in prayer. After an intermission of an hour for supper, the meeting was resumed, consisting mainly of discussion as to what practical steps should be taken. Out of this discussion came a series of resolutions which called into existence the Laymen's Missionary Movement.

America's Share 600,000,000

America's share of the non-Christian world is about 600,000,000. There are so many in the fields now occupied by American missionaries. But about 450,000,000 of these are beyond the reach of our present missionary force. Each American missionary has a parish of about 100,000 souls. Such a

field is big enough for four missionaries. If we can quadruple our present force and provide them adequate equipment, it is believed that we can overtake the stupendous task. Even if you eliminate one-half of our present church-members as either too poor or too indifferent to do anything for this work, it would only require one out of 400 of the balance to go as missionaries. The only other question is, could the 399 who stay at home support the one who goes? We spend more than \$250,000,000 a year for religious purposes in this country. One-fourth, or perhaps even one-fifth, of such an amount would support an adequate force of missionaries.

Can We Do Our Part?

J. Campbell White has recently said:

If the churches of America can be led to increase their gifts to missionary work abroad, until it is equal to one-fourth of what they now spend for religious purposes in this country, we can probably make the message of Christ known to 600,000,000 of non-Christians before the middle of this century. Money is not the only condition of evangelizing the world, but it is an essential condition. And just now it is the point of greatest weakness. In addition to needing money enough for the work, we also need workers enough to go, and we need the power of God in which to do the work. But the workers are offering to go faster than the money has been available to send them, and the power of God is always available to those who obey and trust Him. The missionary leaders of all fields believe that it is now possible to evangelize the whole world in our generation. We do not mean by this that every one will become a Christian, but that an adequate opportunity to become a Christian should be afforded to every person.

Votes for Enlargement

At recent conventions of Christian laymen it was voted: In Cleveland to advance the giving for foreign missions from \$53,000 to \$160,000, in Richmond from \$30,000 to \$60,000, Worcester from \$15,000 to \$25,000, and Washington from \$60,000 to \$100,000.

What Has Been Done in Canada

Is the Laymen's Missionary Movement accomplishing anything? The

answer comes from Toronto. Increases in mission contributions are reported as follows: In four Methodist churches: from \$8,000 to \$16,000, from \$7,000 to \$15,000, from \$4,000 to \$13,000, and from \$3,000 to \$5,000. In four Anglican churches: \$7,000 to \$15,000, \$5,000 to \$15,000, \$1,000 to \$4,000, \$200 to \$1,000. In three Presbyterian congregations: \$12,000 to \$15,000, \$7,000 to \$12,000, \$6,500 to \$12,500.

Model Churches in Philadelphia

On the best of authority the statement is made that the 518 members of the three Covenanter churches in Philadelphia gave \$26,000 to home and foreign missions last year. This was an average of \$7.25 per member to foreign missions, and \$3.00 per member to home missions, which establishes a new record in church benevolences in Philadelphia.

Men Who Are Rich Enough

It is reported that Mr. L. H. Sevrance is to add nothing more to his capital, but to give all his income above living expenses to Christian benevolence. In this decision he imitates Mr. Joseph Shenhstone, the Baptist iron manufacturer of Toronto.

Presbyterian Share of the Harvest

In India the native Presbyterian church numbers 25,000 communicants; in China, 40,000; in Japan, 18,000; in Korea, 20,000; in Africa, about 10,000; in Brazil, 11,000, and in Mexico, 6,000. In all these countries the churches are well organized and while not entirely self-supporting, they are rapidly becoming so.

The Fruitful Substitute Idea

The substitute idea—*i.e.*, the supporting of a native worker on the foreign field in one's stead—founded by Mr. Henry B. Gibbud in 1897, and carried on by his widow since his decease, has progressed rapidly. The total number of substitutes to July 1, 1909, was 3,729, and the total amount of money received was \$98,450. Owing to differences in local conditions,

the cost of maintaining a substitute varies in different countries, and even in different parts of the same country. In India, the price ranges from \$25.00 to \$85.00 a year. In China, \$60.00 will support a native evangelist and \$30.00 a Bible woman. In Africa, the cost varies from \$25.00 to \$50.00.

Self-support on Mission Fields

The Presbyterian Board has issued a bulletin which shows what native Christians are doing to help themselves, and to carry the Gospel to others. From all native sources the Board received \$350,000, which, taking into consideration the different average wages, amount to something like \$2,000,000 in the United States. In the West African Mission every church is self-supporting, which may not be said of Presbyteries in the home land. This bulletin tells the story of 1,013 Koreans who emigrated to Yucatan, Mexico, in 1905, which company counted 4 who were Christians. Yet in the last year over 250 Christians were added to the church roll, and at the expense of the native church two evangelists were brought from Los Angeles, and these Koreans established in Merida, Mexico, a Presbyterian home. The Japanese on the Pacific Coast gave more for religious work among themselves than the board expended upon them.

The Greatest Achievement in Missions

Rev. H. C. Stuntz, foreign missionary secretary of the Methodist Church, expresses the conviction that the most notable achievement in missions or any other religious effort was the translation of the Bible into 500 languages and dialects, making it possible to convey to the people of these tongues a message from God in their own vernacular. "No such energy has been released," declared Dr. Stuntz, "since the morning stars sang together to make for righteousness in everything that Christ has in His program as this putting the Word of God into the hands of the nations. It is the colossal achievement of the

missionary enterprise and has done more to benefit mankind, drive away wrong, and raise the race than any other single accomplishment."

Foreigners Flooding the South

We hear often enough about the hordes of immigrants from the Old World which flood the North and West, but not nearly as often of the tide which sets southward. But we learn from the last report of the home missionary committee of the Presbyterian Church, South, that within three years 15,000 have come to Norfolk; in Tampa there are 15,000 Cubans and 10,000 Indians in New Orleans there are thousands of Italians, Spaniards, Syrians and others. In some Texas counties the court records are kept in German; in others the Spanish language alone is heard. While a Mexican Presbytery has been successfully constituted in the Synod of Texas, in the French and Italian fields of Louisiana little has yet been accomplished. In New Orleans there are only one French, one Italian, and two German churches. The oldest mission work of the Southern Church is among the Indians, and it has 19 churches and 10 pastors among the Choctaws and Chickasaws of Oklahoma.

EUROPE

The London Society Retrenching

At a recent meeting of the directors, by instruction from the board that the expenditure during the year commencing next April be reduced by \$50,000 below the expenditure in the year 1908-09, the finance committee presented recommendations which represented a sum total of \$32,000. This result was to be arrived at by the handing over of the Vizagapatam mission in South India to the Canadian Baptist mission, and further, by the relinquishment of the Industrial Institution and the central school at Hope Fountain, Matabeleland, South Africa, by handing over to other missions the work at Barkly West, South Africa, by the handing over to the

Methodist Episcopal mission of Canada the work at Chung King, West China, and by other processes.

Activity of British Women

The Church of England Zenana Missionary Society publishes monthly *India's Women and China's Daughters*, which in the November issue tells of a farewell meeting to twenty-two missionaries soon to return to their fields and eleven new workers. Its income is more than \$300,000, and its representatives in the two countries number more than 200.

Rome As It Was and As It Is

This cheering report appears in one of our exchanges:

The chief difference which I note after sixteen years of residence in Rome is the attitude of the people toward Protestants and our faith. They are no longer afraid of us, but treat us as friends. To be known as a Protestant would once have barred one from contact with many persons; now we are respected and gladly received, even in the best social circles. The king himself, a man of much ability and broad views, has not hesitated to receive in audiences Bishop Burt and the representatives of our work. To the common people we are not devils or possessed by the "Evil Eye," but are welcomed as those who can help them. The sentiment in Italy is rapidly becoming friendly toward evangelicals, who are now occupying many positions of prominence; these same men would have been ostracized and debarred from public life thirty years ago, solely on account of their religion.

Persecution in Portugal

British missionary women are conducting Protestant work in many towns in Portugal and Spain and find their efforts often unmolested. In some districts these remain undisturbed; in others virulent opposition is stirred up by parish priests. These can only set going actual persecution in places where they can find sympathy in the mind of the mayor of a town. Madame Emily Lopez Rodriguez, the English wife of the Rev. Luis Lopez Rodriguez, director of the mission in the province of Gerona, writes that her husband is still in prison, as also are his brother and

their schoolmaster. They are confined in a small room lacking ventilation, and are suffering at night the torment of vermin. The case is one of wanton persecution on utterly false charges, but appeals have been in vain, notwithstanding that "toleration" is supposed to prevail in Spain.—*Hornet Review*.

Opening of the First Protestant Training-school for Teachers in Russia

In Astrachanka, in southern Russia, was held the annual great conference of Stundists near the end of September. It was especially important because the first Protestant training-school for teachers in Russia was opened during the meetings. A large building with light and comfortable rooms has been erected at an outlay of about \$10,000, which amount was raised by the Stundists themselves. Missionary Jack, of the German Orient Mission, who is in charge of the mission's work in Astrachanka, is director of the training-school, being assisted by some Stundist teachers. It is hoped that means for a theological seminary, which is much needed, will be forthcoming soon.

ASIA—MOSLEM LANDS

The New Regime in Turkey

Mr. Ralph Darlington, whose work for the Royal Geographical Society of England is well known, has, after knowing for eighteen years the heart of Constantinople, formed a very decisive opinion as to the new régime in Turkey. He speaks in a tone of sunny hopefulness. Only three years ago men in the Ottoman Empire were saying: "If something extraordinary does not come soon, we are doomed." The something extraordinary happened in the deposition of Abdul Hamid and the enthronement of Mohammed V. The result, Mr. Darlington says, is "an air of freedom, of awakening, of joy and zest, and the pervasion of hope in Constantinople, such as has not been witnessed in living memory." One fact he declares is enough to support his statement. "Abdul Hamid lived in such fear of

his subjects that for years no outsiders were admitted" to the royal mosque, but "the present Sultan is beloved of his people, and drives freely among them." The seed planted by the Robert College and other missionary agencies is bearing fruit. "Hope and expectancy are in the air everywhere," and "the new Turk is pursuing his way steadily, earnestly, and judiciously."

The Presbyterian College in Teheran

Rev. S. M. Jordan writes in *The Westminster*:

The Persian boy is fully the equal of his American brother in mental ability and aptitude to learn. He has good stuff in him, but for centuries he has been spoiled in the making. Nevertheless, he is capable of becoming the equal of the best the world can produce. The young men trained in our school are exerting an influence out of all proportion to their numbers. They are found throughout the length and breadth of the land in positions of honor and responsibility. They are under-secretaries in the State Department, and the other departments of the government. They are chiefs of customs and post-offices and telegraphs in various cities. They are found in the banks, foreign and native. They are teachers and physicians. They are contributors to the newspapers, and some of the best textbooks in the language have been prepared by our boys.

The Truth About the Adana Massacres

In the October number of the magazine of the German Orient Mission a number of heartrending particulars concerning the recent Armenian massacres in Adana and vicinity is published. The author of the article is Dr. Paul Rohrbach, formerly German commissioner of Southwest Africa. He visited the district almost immediately after the massacres and made thorough investigations, so that his report can be considered reliable. According to him, between 20,000 and 25,000 Armenians lost their lives, many of them after having suffered most brutal cruelties. Almost all Armenian villages and homes between Tarsus and Adana were plundered and burned. The fury of the Mohammedan pillagers was so great that they broke to pieces iron plows and

farming implements which they could not use or carry off. Mr. Rohrbach found complete proof that, like at the massacres of 1895, the Turkish soldiers partly joined the mob. Absolute proofs of the fact that the deposed Sultan, Abdul Hamid, himself ordered the massacres can not be found, but there is a strong suspicion. That the plans for them were made a long time before the massacres is well established. Dr. Rohrbach calls attention to the fact that the new Turkish Government has made quite insufficient provision for the sufferers, tho it has tried to do a little. These homeless ones are insufficiently clothed, and there is little effort made to provide at least temporary shelters for them during the cold and wet season. Thus help is immediately needed, and the German Orient Mission, Gr. Weinmeister str. 50, Potsdam, Germany, appeals for it.

INDIA

Mass Movements Multiply

Rev. E. M. Wherry writes in the *Presbyterian*:

It is a most significant sign of the progress of missionary work in India that, instead of reporting the circumstances surrounding the admission of single individuals to the Church, the missionaries of almost all societies are now laboring with the problems connected with the admission of great masses of the people to the Christian fold. At a recent session of the North India Conference of Christian Workers, held in Mussoorie, the whole time of the session, lasting for four days, was taken up with discussions of questions relating to mass movements.

The two leading papers and addresses upon this subject were as follows: "The Problems of Mass Movements" was discusd by Rev. J. N. Forman, in a most instructive paper, which was followed by an address by Rev. Dr. P. M. Buck. Both of these men have had great experience in village work.

Rev. J. A. McConnelllee, of the United Presbyterian mission at Sargadha, Punjab, gave a brief history of the mass movement in that province, beginning in the bounds of his mission, and extending into the regions

occupied by the Church of Scotland's mission, the Church Missionary Society, and the American Presbyterian mission. The movement began with one man, Ditt by name, who sought baptism, but refused to leave his village. He soon brought his wife and family, and they were baptized. Thus began a work which has added 65,000 people to the Christian Church, of which 32,000 are members of the United Presbyterian Church. The writer of this paper has baptized about one thousand souls this year. The movement goes on, and in every mission baptisms by the hundreds are taking place.

An Ingathering of Shoemakers

On a recent tour from his station at Palni, on the evening of the third day of preaching, at a place called Variapoor, Mr. Jeffery, of the Madura Mission, had a happy surprise. He writes:

I had just put out the light and gone to bed when a lantern appeared at the open tent door, and I heard a voice saying, "Sir! Sir! may we come in?" I at once lighted my light and there entered not only the light-bearer, but a body of stalwart men, partly filling the tent. They were Hindus of the shoemaker caste. They had come to pledge themselves to Jesus Christ. I stood there in my night-clothes and wrote down the names of 51 persons who that night gave up their bloody idol, Kaliammal, and took Jesus to be their God. And standing there in the quiet of that consecration moment, I prayed for them, blest them, and sent them, their hearts filled with peace and with a new sense of being children of God, back to their homes.

The next day 30 more names were added, making altogether 80 new Christians, in spiritual things feeble as newborn babes, to be nurtured.

A Buddhist Monk's Disrobing

The conversion of a Buddhist monk is often reported, but from time to time a yellow-robed leader becomes a Christian. In Colombo, Ceylon, on October 3d, in the Maradana chapel of the English Wesleyan Mission, Uva Kotawera stated his reasons for wishing to renounce Buddhism and embrace Christianity. He told his story, and then, while the congregation

bowed in silent prayer, he put off his robes in exchange for the ordinary garments of the Sinhalese man, and returned as a candidate for baptism.

As a priest he also practised as a medical man, and gained a wide reputation for medical skill, especially for ability to cure snake-bite and hydrophobia. He was called in to attend the daughter of one of the Christian Sinhalese, and before she passed away, she did much to win him for Christ. Her testimony to the saving power of Jesus, and her exhortations to believe in Christ and live a good life, made a great impression on him.

Her Bible was given to him after her death, and he read it in the light of the dying girl's testimony and experience, and became convinced that the way for him to tread was not the eight-fold path of Buddhism, but the way of Christ.

This man is no ordinary convert, for he has been a priest for a quarter of a century and was a novice in the temple several years before that. He is proficient in Sanskrit, Pali, and Sinhalese, and he has traveled in India and Burma, as well as in Ceylon. He will be more fully instructed, and in due time will receive baptism.—THOMAS MOSCROP.

Missionary Forces in Southern India

The South India Missionary Union publishes a statistical table for 1908 which clearly shows the steady progress of the Gospel among the Tamils and Telugus. We publish it and place in brackets the figures for 1907, that our readers may judge of the progress themselves. There were at work twenty-nine missionary societies, which employed 564 (542) male and 339 (317) female European missionaries, which were assisted by 427 (407) native pastors and 13,683 (13,582) native teachers and catechists. The number of theological students was 676 (624) and that of the pupils in the schools 230,030 (206,734). There were 490,706 (466,267) baptized natives and 219,413 (207,260) adherents, whose contributions

amounted to \$118,000 (\$103,000). The increase in membership was larger among the Telugus than among the Tamils.

Mohammedan Convert in Assam

Rev. R. T. Jourdain, S. P. G. missionary at Silchar, in Assam, tells of a Mussulman inquirer who came to his house in Silchar in October, 1907. The earnestness of Chand Mohammed (that was his name) made an impression upon Mr. Jourdain at once, but he at first suspected him of being really a Christian who had been obliged to leave his former abode. However, the suspicion soon vanished. Chand had apparently been reading what he could from a copy of Matthew and from tracts given to him by missionaries. He received instruction and, together with his wife, was prepared for baptism at the Oxford Mission at Barisal. Both won confidence and affection by their humility and earnestness, and were baptized on Easter, 1908, in the presence of Rev. and Mrs. Jourdain. Since Chand was able to read both Bengali and Hindu, Mr. Jourdain put him at once to work as catechist in the tea-garden at Silchar. It seemed an unwise experiment, but it turned out well, and Chand has proved faithful and zealous. He is another illustration of the power of the printed Word of God.

Progress in Jaspur

The King of Jaspur, East India, is by no means favorable and friendly to the efforts of the white missionaries among his people, yet his opposition can not retard the progress of the Gospel. Missionary John made a journey of visitation through the land last May and 719 inquirers appeared before him and were baptized after a searching examination. A short time later 386 more were baptized by a native pastor. Thus 1,105 heathen were baptized in Jaspur within a few weeks.

Movement Toward Christian Union

The *Missionary Herald* (American Board) publishes these three items:

1. *Union* continues to suggest the word for the trend of events in this mighty empire. The process of enlargement and unification under the British rule has reached its highest mark up to date. Railroads, postal service, publications in English and vernacular languages, educational requirements of government, and political discussions have all made steady progress toward the weakening of caste, the destroying of religious, racial, and commercial antipathies, and the bringing of the people into a closer life together. Nationalism, especially among the student classes, continues to assert itself, tho held in check as much by the wise Hindu leaders, who know the value of British Government, as by the inertia of the masses and the protective measures of the government. India is feeling her oneness as perhaps never before, in spite of great racial and religious differences.

2. In all this enlargement and unification our India missions have taken no unimportant part in that they have helped to elevate the lower classes, to honor womanhood, and to provide proper education for the masses. Our missionaries are recognized by intelligent men throughout India as devoted and successful laborers in the work of bettering Indian society. Nor has this political agitation and national impulse toward more self-government been without a beneficent influence upon the native Church. It has produced more self-respect and independence, tho this is by no means an effect as far-reaching as one might suppose who has read the press accounts.

3. Our three Indian missions have ever been at the front in union movements among the foreign boards and churches at work in the empire. Hardly a year passes without some new union schemes being reported as an advance upon those preceding. We in America would do well to study such movements toward organic unity and federation upon this mission field. This can be said even tho all the plans for union proposed and adopted have not yet become fully operative. Last year we reported a union of Presbyterian and Congregational churches into a "United Church of South India." A Union Theological College for South India is to be started within a few months, to be supported by the missions of the London Missionary Society, the United Free Church of Scotland, the English Wesleyan, and the Dutch Reformed Missions, and if possible by our own Madura Mission. In the Marathi field we hear of a proposed scheme of federation where organized union with missions of other churches is not yet feasible. A union paper is now in vogue in Madura.

CHINA

Denominationalism at a Discount

In an interview published by the *Sunday School Chronicle*, Rev. F. B. Meyer gave some impressions derived from his recent travel to the farther East. He thinks that denominationalism is largely a spent force in the mission fields. "There is little doubt that if the European and American missionaries were withdrawn to-morrow, the native Christians (in China) would flow together into one great church, the basis of which would be Presbyterian, with bishops as perpetual moderators." He cites the success of the Y. M. C. A. in China as a further proof of this and adds: "None of us can lament the decline of denominationalism, but we must carefully distinguish between that and Christianity." To the question whether Christianity is a spent force he gives a decided negative. "If ever the hour should come that the religion of Jesus should become extinguished in these western lands, I believe that reinforcements from China and Japan would be forthcoming, and that the East would a second time give to the West the pearl of immeasurable price."

The New University for China

The demand for advanced university education is growing among the Chinese. As many as 7,000 Chinese students were recently enrolled in the University of Tokyo, and large numbers of them are studying in Europe and America. In China itself schools and universities are being founded, but are not very efficient in general, and are, alas! of a strongly materialistic bias. Hence there is special need of Christian university training. A large commission, with graduates of Oxford, Cambridge, Harvard, Columbia, Chicago, Stanford, and other American universities on it, and a local commission composed of representatives of various missions, met recently. It was decided to follow the English plan of a group of independent colleges, each more or less complete in itself, but gathered about a common

center, with a common standard, a common examination, and a certain number of common professorships, and to utilize already existing institutions in China. The movement is religious and it includes all those who call themselves Christian. University professors and teachers must be men of strong Christian beliefs and with keen sympathy with missionary ideals. The locality which finds most favor is Wuchang, the seat of the vice-regal government of the two great provinces of Hupe and Hunan, with a metropolitan population in three contiguous cities of over two million people. It is a famous seat of Chinese learning and contains the educational institutions of four leading missionary societies. It is also a commercial and geographical center and its mandarin dialect is understood by all Chinese.

Chinese Home Missions

Missions in China are no longer wholly the work of foreigners, for the Chinese Congregational Missionary Society was started by the Christian Chinese at San Francisco in 1884 for doing missionary work in the Kwangtung provinces, from which have come most of the Chinese in the United States. While independent in its organization, the society keeps in close touch with the A. B. C. F. M., takes counsel from the American missionaries, and relies upon them for a certain supervision in both spiritual and financial administration. It has one station, five out-stations, one pastor, four evangelists, and one Bible woman, and supports three schools for boys and two for girls. Its work is most encouraging.

Advance in the Canton Region

Rev. H. V. Noyes writes in the *Herald and Presbyterian*:

I held communion services at 20 chapels during my trip, and one of the Chinese ministers at three. I found 19 of our old Fati students at work at these different places. There were also some Bible women at work who had been educated in Canton. Two things impressed me. One was the number of women who are joining the Church. Twenty-five years ago they were very few. Now, at

several of the localities, the women present and partaking of the communion outnumbered the men. The other was the very different feeling toward our work on the part of the people generally. There was no rudeness anywhere, and nothing of the usual curiosity-attracting crowds. The new railroad, made entirely by the Chinese, makes the traveling easier and quicker. The center of one field can now be reached in twenty-four hours from Canton, whereas it formerly took five days.

Fruits of a Revival

The recent revival in the Methodist Mission in Hinghwa City, China, continued for over seven weeks. The remarkable things about the revival was the steady stream of confessions of almost every conceivable sin. The following are a few instances:

The first confession was made by a Biblical school student. He confessed to smoking tobacco and to having secured \$2.20 of "unrighteous money." He gave his tobacco box and the \$2.20 to the pastor. A merchant who had been using morphine to compound pills purporting to cure the opium habit turned over to the pastor his entire stock of morphine, valued at \$180. Another merchant turned over his entire stock of cigarets. An old man confessed that when a boy he had helped his father to bore out the eyes of a thief who lived in their village. As the victim is still living and in great poverty, this man resolved to ask his forgiveness and share his own living with him.

The Record of One Girls' School

The Fu-chau Girls' Boarding-school, the oldest Methodist school for girls in Asia, celebrates its fiftieth anniversary this year. Some interesting facts concerning this school have been carefully compiled by Miss Bonafield and Miss Hu, from which the following are culled:

The enrolment for the present term is 182, of which 166 are Christians. The plant consists of four buildings valued at \$10,000 gold, and four and one-fifth acres of land are owned, valued at \$5,000 gold. The staff of native teachers consists of 4 Chinese professors and 12 instructors who are graduates of the school. Altho the school was established in 1859, diplomas were first granted in 1888. Since the latter date there have been 117 graduates, 4 of whom have gone to Japan for further study, while 5 have been sent to the United States for the same purpose. Eleven of the graduates are physicians;

8 are kindergartners; 23 have become preachers' wives, and 40 are teachers. Five are teaching in government schools.

Rome's Work for the Celestials

The first representatives of the Papacy entered China before the close of the sixteenth century. In 1810 the numbers are given as 215,000. In 1906 the baptized Christians connected with all the Roman Catholic societies together numbered 952,935—after sixty-four years of the freedom of treaty rights. In 1902 the communicants of the Protestant churches numbered 112,808, and the baptized were probably over 200,000. There were 1,773 Roman priests, foreign and native, in 1906; and the foreign missionaries, including laymen and ladies, of the other societies in 1902 were 2,785.

The Growth of Thirty Years

For our encouragement it is well to recall some statistics published at the Centenary Conference, giving some idea of the growth of the Protestant Church in China the past thirty years:

	1876	1906
Missionaries	473	3,833
Stations and sub-stations..	602	5,734
Ordained native preachers	73	345
Unordained native preachers	511	5,722
Bible women.....	90	894
Churches	312	551
Communicants	13,035	178,251
Contributions, Chinese silver dollars	9,271	301,263
Number of societies at work	29	82

KOREA

"A Million Souls for Christ"

This is the watchword adopted, October 9, 1909, by the general council of the Protestant missionaries in Korea at the annual meeting in Seoul. This is one soul a month for Christ for each of the 80,000 Christians in Korea.

Already plans are being made for: First. United prayer by missionaries and Christians for the outpouring on all Christians and upon the unconverted, convincing of sin, of righteousness and judgment. Second. A house-to-house visitation

with a personal invitation to accept Christ as a personal Savior from sin. Prayer and daily personal work by each Christian in Korea. Third. A wide circulation of the Word of God. Pray that a copy of the Word may be carried to every home and reach every person in Korea with its influence.—*Christian Observer*.

Progress in Korea

Remarkable results have been achieved by the missionaries of the Northern Presbyterian Church. A worker writes that during eleven months ending May 31, 1909, there were 6,532 adult baptisms; 23,892 catechumens are on the roll; 87,177 are in Sabbath-schools; there are 120 students for the ministry; and the mission has 840 church buildings. The members, numbering 25,057, gave \$80,499 in United States gold. This, considering the small income of the Koreans, would mean at least ten times what it would in America, or \$800,000.

The Korean Presbytery

Rev. W. B. Harrison writes in the *Christian Observer* of the recent annual meeting of this body:

It was composed of about 12 Korean and 30 foreign ministers, and 65 elders. The average attendance of visitors was equally as large as the number of delegates. The new spacious theological seminary building furnished an admirable place for this gathering. The meeting throughout was orderly, earnest and spiritual. A very interesting session of the Presbytery was held in the Central Presbyterian Church for the ordination of 8 candidates to the full work of the ministry. The congregation was limited to 2,000 by the size of the building. In reply to an earnest call, one of these ordained men is to go as an evangelist to the Koreans in Russian territory just north of Korea, where several groups are already established. The salary of these evangelists is paid by the Korean Church at large. In the case of the other ordained men, the church or group of churches calling them provide their salaries.

Presbyterian Part of the Harvest

At the annual meeting of the Korea mission, and the twenty-fifth anniversary of the founding of Prot-

estant mission work in Korea, held in the city of Chai Ryong, a few months since, the key-note which was struck in all the exercises seemed to be "How wonderfully God hath wrought."

At the close of this twenty-five years of seed-sowing and harvest gathering there are in Korea, in connection with the Presbyterian Church, nearly 100,000 Christians, of whom about 25 per cent are baptized members of the Church.

There are 1,000 helpers, colporteurs and school-teachers, but these do not include the army of *unpaid* leaders and unordained pastors found in every one of the more than 1,000 groups. Ninety per cent of the paid workers are paid by the Koreans themselves.

JAPAN

Jubilee Celebration

Rev. J. D. Davies writes as follows in the *Advance*:

The semi-centennial conference in commemoration of the planting of Protestant Christianity in Japan was held in Tokyo, October 5-10. This gathering was characterized by the utmost harmony and was largely attended, especially by representatives of the Japanese churches. The spiritual tone of the conference was of high order, and its results will be of great benefit to the work in Japan. These are, in brief, as follows: 1. The conference showed that, with a single exception, the Protestant churches in Japan are one in heart, in aim, and in work. 2. It showed the cordial union and cooperation of the Japanese and foreign workers. 3. It will be a help toward the union and federation of the different churches in Japan. 4. It emphasized the greatness of the work yet to be done.

The one great hindrance to the perfect success of the conference was the attitude of the bishops of the American and English Episcopal Church. They united in a communication to the conference to the effect that, as some of them were excluded by the name Protestant, they could not come into any formal relation to it altho they extended brotherly greetings.

Growth of a Half-century

There are nearly 600 organized churches, of which more than one-fourth are self-supporting, including the pastor's salary. These churches

have a membership of over 70,000, and the church-membership was increased last year by over ten per cent. There are nearly 500 ordained Japanese workers and over 600 unordained male workers, and over 200 Bible women. Nearly 100,000 scholars are being taught in more than 1,000 Sabbath-schools. Several of the larger churches have organized missionary societies which are extending the work in Japan, and some of them are supporting evangelists in Formosa, Korea, Manchuria and China.

An independent, self-supporting, self-propagating church has been begun, which is rapidly gaining in numbers and influence. The Protestant Christians gave for Christian work last year nearly 300,000 yen (\$150,000). There are nearly 4,000 students in Christian boarding-schools. There are also nearly 600 Christian kindergartens and other day-schools where 8,000 students are being taught. About 400 students are being trained in the theological schools, and 250 women are being taught in Women's Bible schools.

Japanese as Toilers and Givers

According to *The Pacific*, the Japanese church of Seattle, Rev. M. Kubushiro pastor, has received during the year 21 members of whom 15 joined upon confession of faith, making a total membership of 46. The pastor is a graduate of Pacific Theological Seminary. Recently Mr. Mayagawa, one of the foremost Congregationalists of Japan, address a number of meetings under the auspices of this church, filling a large hall with audiences of Japanese, many of whom had no previous interest in Christianity. The treasurer of the church raised \$600 from the Japanese of the city for the expenses of these meetings.

Miss Alice P. Adams, of Okayama, Japan, has recently been presenting to audiences of Japanese in the cities of the Pacific Coast the needs of her social settlement work. She has not

appealed to the American churches but to the Japanese themselves, and they have publicly thanked her for giving them the opportunity to help in work for their own country. Miss Adams secured recognition for her work and a subscription from the Japanese consul in New York, and from the Japanese minister to the United States.

A Japanese Institution

In acknowledging gifts toward the support of the Kobe Orphanage, Japan, sent by readers of *The Christian*, Mr. Arthur Stanford gives the following information:

This orphanage is one of many and various *indirect* results of missionary labor. It was started by Japanese Christians without suggestion from any missionary, and during the eighteen years of its life has been wholly conducted by these Christians. There is a good plant, with healthy location and buildings; there is a small industrial department, where a few of the older boys are taught shoemaking; other older boys are apprenticed to various callings. Older girls are placed in suitable positions.

There are about 100 orphans in the buildings—many of whom, boys and girls, are sent regularly to the public schools. The Christians in charge are members of the Kumi-ai (Congregational) Church.

AFRICA

Assiut Presbyterian College

A recent report states that the present session has the large attendance of 600 students. The enrolment for the last college year, 1908-09, was 787; the enrolment of the Pressly Institute—the school for women—was 315, making the enrolment for the two schools 1,102, and the indications are that the enrolment for 1909-10 will exceed that of last year. The faculty consists of 27 membership, 14 Americans and 13 Egyptians. Of these the permanent American staff now consists of 5 members.

Methodists Work in Algeria

Rev. E. F. Frease reports:

Our women missionary workers in Algeria have some 150 French and 150 Kabyle women and girls under regular

instruction, the number being limited simply by their strength. It is a most remarkable record. The urgent need is for a corresponding work among men. In Tunis the missionary has done effective work among both Mohammedans and Jews, and the women missionaries have not only Mohammedan classes for women and girls, but also access to about 100 Moslem houses. A more promising opening could not be hoped for. But the Berbers or Kabyles are the most reachable Moslem people—being the descendants of the early Christians of Africa, largely European in blood and complexion. Independent missionaries, poorly equipped and supported and unorganized, have yet won remarkable successes. In one station I visited there was a large Christian community. I know nothing like it in Mohammedan lands. The Berbers or Kabyles are our opportunity—perhaps the key to the Moslem line. There are a number of qualified Christian Kabyles available for employment as mission agents.

How Native Christians Give

In a recent letter, Rev. A. F. Henry, of the Foreign Christian Missionary Society, gives the following interesting particulars of the liberality of the native Christians:

The Church at Bolenge understands that giving is as much a "grace" of the Christian as are brotherly love and prayer and charity, and as such must be maintained. The members think of nothing else but conscientiously consecrating to their Savior and Master a proper proportion of their entire income, no matter from what source it may come. A gift is shared even as one would share a blessing with a friend. There is no thought of duty in the sense of an onerous burden, but they give because they feel that it is the only proper way and relationship to their Father.

Cannibal Now a Preacher

Royal J. Dye, a medical missionary of the Disciple foreign board, at work in the Kongo Free State, relates a story of conversion which is worthy to be bound up with the most brilliant chapters of "modern miracles" in non-Christian lands. Bonjolongo, the head of an important family in one of the most blood-thirsty of the Kongo tribes, served seven years in the native troops of King Leopold.

Participant in many of the "puni-

tive raids" ordered by Leopold's officials against towns that did not pay the tax. Bonjolongo was especially prominent as a leader in the expedition against the village of Isaka, because the people there were hereditary foes of his own tribe. The raid on that town gave him opportunity to execute a vengeance, that he had been taught to cherish from childhood. He feasted gluttonously off the bodies of his dead enemies.

When Bonjolongo had served his time in the military levy, he returned to his own village, and there for the first time heard the message of Jesus Christ, preached in Injolo by itinerants from Dr. Dye's station at Bolenge. Curiosity led him to visit Bolenge. When he found that he could not tempt away the native Christians there to take up the old heathen practises again, he was so impressed that he paid more and more heed to the Gospel, and finally with his whole heart accepted it.

Returning forthwith to his home town, he amazed his neighbors by freeing his slaves, renouncing his plural wives and redeeming at great cost the little daughter whom he had sold to be the slave wife of a chief—sacrifices that wiped out his wealth. Then he preached to his fellow villagers so earnestly that a great number of them embraced the faith and joined him in building a chapel.

Opening of the Cairo Y. M. C. A.

A branch of the Y. M. C. A. was opened in Cairo, Egypt, a short time ago. Its rules and regulations will be, as closely as possible, those of the Central Y. M. C. A., and the usual activities will be carried on. The membership is confined at present to men of British and American nationality. The National Council of the Y. M. C. A., London, has appointed a full-time secretary for organizing the work, who will proceed to Cairo at once. The rooms are at 29, Charia Abd-el-Aziz, in a conveniently central position.

The Quick and Powerful Word

Kagoma, a native Christian at Luanza, in the Kongo Free State, can explain his conversion only in the quaint words, "I was startled to find that Christ could speak Chiluba (Kagoma's native tongue). I heard Him speak out of the printed page just as surely as a white man can hear his father or mother speaking to him in a letter thousands of miles away."

While attending the missionary school Kagoma received a copy of the Gospel according to John, in his own language. As he became too big for the elementary school, he went his way in sin, but he clung to his Gospel as a fetish. Speedily he was becoming the usual bleared-of-eye negro in whose unhallowed hut Jesus Christ is the Great Unmentionable, but he was reckoning without God and without the Word of God, which is not bound, and to which he continued to cling, and which he read. One day the assertive call, "Follow me!" came from its page to the sin-stricken heathen. God stared at him from every page and shouted in his ears, until at last, by the power of the Holy Spirit, the simple word of God brought about his conversion.

An African College Graduate

Twenty years ago Miss Elizabeth McNeill, a Methodist missionary at Cape Palmas, Liberia, was the means of rescuing a young woman of the Grebo tribe from a cruel death. The woman was converted and was baptized with her baby girl, whom she later entrusted to Miss McNeill with the request that the child be trained for Christian service.

Bralah, as she was called, made a brief visit to this country in 1892, when she was three years old, but speedily returned to Liberia and remained in the mission until 1896, when she was brought again to this country. After four years in the public schools in Philadelphia, she went to Inhambane, Portuguese East Africa, for two years, during

which her education was continued under the care of the missionaries. Then she returned to the United States and attended the High School in Monrovia, Cal., and finally entered the University of Southern California, from which she received her degree a short time ago.

Her case is cited by her instructors as "big with promise for those who believe in a future for the negro race." She herself has expressed the opinion that with the same advantages which she has enjoyed, and with the same tender, loving care as was bestowed upon her by her friends, the whole Grebo tribe might be changed in a single generation.

Henry Henderson Institute at Blantyre

An interesting ceremony took place one day last August, at the Blantyre Mission of the Church of Scotland, which is located in the Shire region, south of Lake Nyasa. Mrs. Bruce, daughter of the great missionary explorer David Livingstone, laid the foundation-stone of the Henry Henderson Institute. The Institute is to provide facilities for the higher education of native young men connected with the mission, and it is named after Henry Henderson, who selected Blantyre so wisely for the site of that important and remarkably successful mission. Mrs. Bruce met with a warm welcome on this her first visit to the scene of her father's explorations.

Roman Catholic Missionary Zeal

The *German Colonial News* reports that the steamer *Herzog* alone landed 36 missionary laborers in the end of August in German East Africa. Of these four only were Protestants, the others all being Roman Catholic reinforcements. The four Protestants, nine priests and eight nuns went to Kilindini, British East Africa; two priests and one lay-worker went to Dar es Salam, in German East Africa, and the other ten priests and two nuns were destined for Chinde, Portuguese East Africa. Well may German mis-

sionary papers call attention to this increase of Roman Catholic workers, because on account of the well-defined policy of that Church it threatens already existing Protestant missions to a large extent.

The Fight Against the Sleeping-sickness in Africa

The Berlin Missionary Society has received a peculiarly valuable and most suitable gift. Professor Schilling, the great medical authority, has presented to it the manuscript of a treatise concerning the fatal sleeping-sickness, its origin, prevention, and cure. The treatise is to be printed in the missionary printing establishment, and copies are to be sent to every missionary of the society in Nyasa, Africa, because the fearful disease has been discovered upon the English shore of Lake Nyasa also. God grant that a remedy for it will be soon discovered.

ISLANDS OF THE SEA

A Hero in Life and in Death

Says the Interior:

Captain A. C. Walkup, the missionary sailor of the South Seas, who died of exposure endured during twenty-two days of drifting in an open boat after his vessel, the *Hiram Bingham*, was wrecked in a storm, was a country preacher in Illinois twenty years ago. He gave up his charge in order to go out under the American Board as a missionary in the islands of the South Pacific, in a region where mails came and went only once a year. His wife died after some years, and he came back to America with his three little children, but as soon as he had found a home for them, he hurried away to his voluntary exile again, far too shy to accept the many invitations that came to him to stay and lecture in the churches on his work. The Board made him captain first of the *Morning Star* and then of the *Hiram Bingham*. But his promotion did not make him a whit more able to talk about himself. He still went on his quiet way, sailing from one to another of the myriad islands. Thousands of the natives he knew by name, and he treated them with a genuine personal brotherliness. The story of how heroically he cared for his black crew during these terrible three weeks adrift, saving at length all lives but his own, will remain for many a generation one of the most noble stories of missionary martyrdom.

Opium Prohibited in the Philippines

The spectacle of a nation renouncing a large revenue on moral grounds has been before the Eastern world for more than a year. The American Government has prohibited absolutely the traffic in opium in the Philippine Islands, and made its use in any form a crime, and the possession of it by any person a crime. At the same time, the medical use is safeguarded by stringent laws that do not allow indulgence in the drug. This prohibition of opium has now been in force long enough to make it interesting to our readers to know some of the results. Inquiry from reliable sources shows that the law is enforced, that prohibition is absolute, and that American officials in the Philippine Islands have succeeded in largely stamping out the habit, and they are determined to prevent opium entering the Islands by smuggling.

So it can be said without fear of contradiction that the opium traffic in the Philippine Islands has been suppressed, or, at least, is classed as extra hazardous, and is on a par with dealing in illicit firearms. That such results have been obtained is cause for congratulation to the United States Government. Would that the British Government took a similar stand with reference to the opium traffic, but in India Government has the monopoly of its manufacture. It will have first to rid itself of being accomplice in the fact before it can make the traffic illegal.—*Indian Witness*.

OBITUARY

Dr. Robert Cust, of England

The news of the death of Robert Needham Cust evokes the feeling that a truly great man has fallen. He was a wonderful linguist, for he had a working knowledge of eight European and eight Asiatic languages. His great works on the languages of Africa and the languages of the East Indies laid the foundation of modern

scientific research with regard to them. Thus he was a valuable and industrious member of the committee of the British and Foreign Bible Society, the Royal Asiatic Society, and the Royal Geographical Society.

Mr. Cust's services in India were especially distinguished, and his steadfast declaration of his faith in the Lord Jesus Christ was a great aid to missionary effort. Once, when commissioner of Amritsar, he publicly attended the baptism of several converts. The Calcutta Government called him to order for it, but he boldly and successfully vindicated his Christian right to be present.

During the closing years of his life he was closely connected with the work of administration of missions, and became a vice-president of the C. M. S. Committee and a member of the London Jews Society Committee, at the same time always ready to help other missions also. He had a large share in managing the General Missionary Conferences of 1877 and 1888.

Rev. W. T. Gidney, of London

The cause of Jewish evangelization lost one of its ablest and most eloquent advocates when Rev. William Thomas Gidney died in London on October 11, 1909. He was only fifty-six years of age, and for exactly one-half of that time he was connected with the secretariat of the London Jews Society. Graduated in 1875 from Jesus College, Cambridge, he held the curacies of several congregations of the Church of England until he became deputation secretary of the London Jews Society in 1881. Soon he became association secretary, then assistant secretary, until in 1900 he was appointed secretary, which office he held until his death.

Mr. Gidney was a very quiet and serious man, difficult to get acquainted with, as it seemed to the writer when he first met him. But he was a loyal friend, whenever he gave his friendship, a true Christian, and tireless in his abundant labors for the Master in the sphere of missionary activity to

which he had been called. He was an earnest student of the Jewish problem, of sound judgment, and of great historical knowledge as far as Jewish missions are concerned. He was intensely loyal to his Church and to his society, of which loyalty his many books bear abundant testimony. His latest and most important work was "The History of the London Jews Society from Its Foundation in 1809 to Its Centenary." We noticed and praised it in our columns at the time of its appearance. Others of his books are, "Missions to Jews," "Sites and Scenes," "At Home and Abroad," and "Jews and their Evangelization," which all will continue to prove helpful and stimulating to the student and the friend of Jewish missions.

We have scarcely ever met a Gentile Christian who understood the difficulties and hindrances of the work of evangelization among the Jews as well as Mr. Gidney did. He was always seeking to remove the hindrances, to overcome the obstacles, and to enlarge the work. Under his guidance, by the blessing of God, the work of the London Jews Society has prospered, while his influence was beneficial to the work of Jewish missions in general. His death will be felt by the cause at large, and our sympathy goes out to the London Jews Society in an especial manner, as its chief counselor has entered into rest.

Mrs. Schereschewsky, of Japan

The widow of Bishop Schereschewsky died in Japan on August 20, 1909. Miss Susan M. Waring went to China as a missionary of the Protestant Episcopal Church in 1867, and two years later became the wife of Rev. Schereschewsky, who was then just commencing his great life-work of translation. To him she was a true helpmate indeed. Through the long years of his practical helplessness she supported and cheered his efforts. All his private letters were written by her and he frequently mentioned her devoted cooperation. Altho nearly blind for the past seven years, she never

faltered in her work of love and aid till the Bishop died. Since then she has lived with her daughter in Japan.

Charles N. Crittenton, of New York

The founder of seventy-three Florence Crittenton Rescue Homes and Missions for Girls all over the world, Charles N. Crittenton, died of pneumonia on November 16, seventy-six years of age. After the death of his youngest child, Florence, in 1882, Mr. Crittenton, who had built up a large wholesale drug business in New York, decided to devote himself to evangelistic work and spend his entire time in endeavoring to better the condition of unfortunate girls. He spent the next four years in night work in the slums of New York, but, after a trip to the Holy Land to strengthen his broken health, he visited all the larger cities in the world, studying the condition of the poor and finding out their needs. A chain of more than seventy rescue homes and missions in various cities here and abroad, all bearing the name of Florence Crittenton, was started and the National Florence Crittenton Mission was incorporated. The homes are for mothers, children, and helpless girls. There are two in New York City, one in San Francisco, one in Tokyo, one in Shanghai, one in Mexico City, and so on in the big cities. About five years ago Mr. Crittenton purchased a private car and fitted it up as a home for himself and co-workers, making a tour of visiting the different missions scattered across the continent twice a year. While he was on such a tour of inspection, he caught a bad cold in San Francisco. Pneumonia developed and quickly ended his useful life.

Inspector Rappard, of St. Chrischona

The Pilgrim Mission of St. Chrischona, Switzerland, suffered the loss of its inspector, C. H. Rappard, on September 20. Born in 1837, he was educated in St. Chrischona and in Edinburgh and, after brief missionary activity in Alexandria and Cairo, became director of Chrischona in 1868.

FOR THE MISSIONARY LIBRARY

HISTORY OF CHRISTIANITY IN JAPAN (A).
By Otis Cary, D.D. 2 vols. Illustrated
8vo, 800 pp. \$2.50, *net*, each. Fleming
H. Revell Co., New York. 1909.

Here is a monumental work. It is an achievement worthy of a man who for thirty years has wrought in Japan as a missionary field. Dr. Cary has spared no pains to give to the public a careful, candid and exhaustive history of mission work in the Sunrise Kingdom, and incidentally he has furnished no small part of the history of the Island Empire itself.

Of these two volumes, the first is given to Roman Catholic and Greek Orthodox missions, and the second to Protestant. The whole work embraces nearly 800 pages. When we began to read it, it was not without apprehension of finding it somewhat tedious, if only from length, and a rehearsal largely of familiar facts, for Japan's last half-century at least, has not been hid in a corner. But, despite all that has previously been written on Japan by so many gifted pens, we found Dr. Cary to have the rare gift of clothing much that is old with a new charm, beside bringing to light much that is novel and valuable.

The work is, in a way, an encyclopedia of the subject it treats, and, so far as we have yet examined, we have found these volumes classic in style and comprehensive in matter, charitably generous, and judicially impartial, while the author shows exceptional talent in making his narrative spectacular and pictorial in vividness. It is not only a great work of reference, but makes exceptionally delightful reading.

All lovers of missions will wish to read Dr. Cary's work, and especially those who are interested in that remarkable nation that, more than any other in the Orient, has during the last half-century made mighty strides forward toward the leadership of Asia.

RECENT CHRISTIAN PROGRESS. By Lewis Bayles Paton. Macmillan Co., N. Y.

The seventy-fifth anniversary of Hartford Theological Seminary suggested a series of papers on recent developments in those departments of

study, both theoretical and practical, which are connected with such an institution. This book contains from eighty to ninety papers, prepared by almost as many writers, and covering a wide range of themes, from Semitic philology and Oriental archeology, through the various departments of Biblical study, modern church creeds, politics, pulpit and pastoral activity, worship, the Sunday-school and young people's societies, schools, colleges, the press and its products, the family and social life, home and foreign missions, etc. It is in its way encyclopedic.

Where scores of writers contribute on a vast variety of topics, neither unity of sentiment on their part, nor uniformity of acceptance on that of readers could be expected. Some views, here embodied, are very radical, others equally conservative; some flavored with extreme "higher criticism," and others moderate, reverent, devout and practical.

THE MISSIONARY MANIFESTO. By Rev. G. Campbell Morgan, D.D. 12mo, 157 pp. 75 cents, *net*. Fleming H. Revell Co., New York. 1909.

This is an able exposition of the great commission of Christ to His disciples. Dr. Morgan analyzes the words of the Master found in the four Gospels and discusses the fundamental principles of missions contained in them—the authority of the King, the evangel to creation, the witnesses, the remission of sins and the resource and responsibility. Here is an unanswerable statement of the duty of the Church to conduct world-wide missions. A pastor who follows the argument must of necessity become a missionary advocate. The cure for lack of interest in world-wide work is a closer fellowship with Christ.

THE ORIGINAL RELIGION OF CHINA. By John Ross, D.D. 8vo, 327 pp. 5s. *net*. Oliphant, Anderson & Ferrier, Edinburgh. 1909.

In the popular mind Confucianism is looked upon as the religion of China—tho it is in reality not a re-

ligion but a system of ethics. Dr. Ross treats of the early religion which prevailed in China centuries before Confucius and which forms the basis of their religious ideas. It is the most ancient religion of which there is any trace—The Chinese ruler Fu Hi antedating Noah and the flood by five centuries. The early religion, as it was developed three thousand years ago, gives the first clear idea of their religious beliefs. The people worshiped and offered sacrifice to the Lord of Heaven—the one and Supreme God. They believed in demons and spirits, subject to God, and trusted in the care of an intelligent, just, all-wise, benevolent and almighty providence. They used no idols or images in worship; there was one temple dedicated to the worship of ancestors, but none dedicated to the worship of God. An altar to God could be erected anywhere. There were no special priests, goodness was enjoined and wickedness denounced. Prayer was made not for pardon but for guidance and for future favors. There was a belief in future rewards and punishments, and a heavenly life in the presence of God.

Here is no evidence of an upward evolution of religion in China but rather a subsequent decay. The book is a distinct contribution to the study of comparative religion.

THE CHINESE. By John Stuart Thompson. Illustrated. Maps. 8vo, 441 pp. \$2.50, *net*. Bobbs-Merrill Co., Indianapolis. 1909.

We know of no very recent book on China that is of more general interest in its range of topics and that at the same time is of such real value as an introduction to the study of the Chinese. Mr. Thompson describes the daily life, the humor, the politics, the art and literature, commerce and business, diseases, superstitions and religions of the Chinese.

Mr. Thompson looks upon the remission of the Boxer indemnity on the part of America as a move of unusual brilliance on account of its influence on China in welcoming American trade and education. He also

commends most highly the Yale and Pennsylvania missions as giving unlimited opportunity for influence. The five millions spent in missionary work each year is held by the author to be a very small return for the trade which Europe and America enjoy with China.

The notes on missionary work are few but friendly, for the purpose of the book is not to show what the Chinese need or what is being done for them, but to show what the Chinese are in character, surroundings and customs.

FIFTY YEARS IN CONSTANTINOPLE. By George Washburn, D.D., LL.D. Illustrated, 8vo, 317 pp. \$3.00, *net*. Houghton, Mifflin Co., Boston. 1909.

Dr. Washburn's history throws a flood of light on many features of the situation in Constantinople and the "storm center" of Europe. Probably no living man is better qualified to write on Robert College than the recent president, who resided in the Turkish metropolis for nearly half a century. He has known the college from its foundation. The description of Constantinople and the story of Turkish history are merely the background of the picture and story of the college.

In a seventeen-page introduction, Dr. Washburn gives a brief history of the progress of events in Turkey during the past fifty years and points out their influence on the recent revolution. For sixteen centuries Constantinople has been an imperial city—first, as the chief city of Christendom; and now, for nearly five hundred years, the capital of the Moslem world. In the last half-century it has changed from a free, easy-going city of the Orient to a commercial center with modern bondage and bustle. In the last fifty years the Young Turks have grown in power and American missionaries have brought in new ideas of education. This period has been full of changes, with bloodshed, riot, tyranny, oppression. A tribute is paid to the ability and energy of the late Sultan, Abdul Hamid, while his selfish,

cruel and oppressive spirit is recognized.

The history of Robert College is remarkable and full of interest. It was founded and built up by strategy and perseverance and, for its size, has few equals for influence on history. Here have been trained many of the leaders in Turkey and the neighboring countries—Greece, Egypt, Bulgaria, Rumania. The recent bequest of \$1,500,000 by John S. Kennedy will mean a useful increase in their equipment.

NEW BOOKS

TURKEY IN TRANSITION. By G. F. Abbott. 8vo. Longmans, Green & Co., New York. 1909.

IN THE FORBIDDEN LAND. An Account of a Journey into Tibet, Capture by the Tibetan Lamas and Soldiers; Imprisonment, Torture and Ultimate Release. By A. Henry Savage Landor. 8vo, \$3.00. Harper & Bros., New York. 1909.

LABRADOR—THE COUNTRY AND THE PEOPLE. By Wilfred R. Grenfell. 8vo, \$2.25. Macmillan Company, New York. 1909.

AROUND AFGHANISTAN. By Major de Bouillane de Lacoste. 8vo. D. Appleton & Co., New York. 1909.

NATIVE LIFE IN EAST AFRICA. By Dr. Karl Weule. 8vo. D. Appleton & Co., New York. 1909.

THE CRIME OF THE KONGO. By A. Conan Doyle. 12mo. Doubleday, Page & Co., New York. 1909.

THE HISTORY OF CASTE IN INDIA. By Shridhar V. Ketkar. 12mo. Taylor & Carpenter, Ithaca, N. Y. 1909.

GANGAI'S PILGRIMAGE. By Rev. A. C. Clayton. 2s, 6d. Robert Culley, London. 1909.

MY TRAVELS IN NORTHWEST RHODESIA. By Rev. G. E. Butt. Edwin Dalton, London. 1909.

OUT OF THE DARKNESS. By Andrew D. Stewart. 3s, 6d. Religious Tract Society, London. 1909.

THE STORY OF ISLAM. By Theodore R. W. Lunt. 1s, 6d, *net*. Church Missionary Society, London. 1909.

LIBERTY OF CONSCIENCE UNDER THREE CZARS. Struggle for Religious Liberty in Russia, 1856-1909. By Robert Sloan Latimer. Cloth. \$1.50, *net*. Fleming H. Revell Co., New York. 1909.

THE LIVING CHRIST AND DYING HEATHENISM. Translated from the third German edition by Nell Buchanan. 8vo, cloth. \$1.75, *net*. Fleming H. Revell Co., New York. 1909.

CHILDREN OF INDIA. By Janet Harvey Kelman. Illustrated, 12mo, 95 pp. 1s, 6d, *net*. Oliphant, Anderson & Ferrier, Edinburgh. 1909.

MISSIONARY HEROES IN AFRICA. By John C. Lambert, M.A., D.D. Illustrated, 12mo, 155 pp. 75 cents, *net*. J. P. Lippincott Co., Philadelphia. 1909.

THE SPIRIT OF YOUTH AND THE CITY STREETS. By Jane Addams. 12mo, 162 pp. \$1.25, *net*. Macmillan Company, New York. 1909.

THE CLOISTER BOOK. For Shut-in Worshipers and Pastorless Congregations. By David James Burrell, D.D., LL.D. Frontispiece, 12mo, 340 pp. \$1.00. American Tract Society, New York. 1909.

HELEN E. MOSES, OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS. By Jasper T. Moses. Frontispiece, 12mo, 192 pp. \$1.00, *net*. Fleming H. Revell Co., New York. 1909.

CHILDREN OF CHINA. By Colin Campbell Brown. Illustrated, 12mo, 96 pp. 1s, 6d, *net*. Oliphant, Anderson & Ferrier, Edinburgh. 1909.

PAMPHLETS

A MODERN PENTECOST IN SOUTH CHINA. By William Nesbit Brewster. Introduction by Wilson S. Lewis. Illustrated, 56 pp. Single copy 12 cents. Ten for \$1.00. Mrs. W. N. Brewster, 64 William Street, Delaware, Ohio. 1909.

THINKING ABOVE WHAT IS WRITTEN, OR, THE EXALTATION OF HUMAN WISDOM ABOVE THE WORD OF GOD. By I. M. Haldeman, D.D. 30 pp. Ten cents. Charles C. Cook, 150 Nassau Street, New York. 1909.

THE NEW RELIGION; OR, ATHENIAN CULTURE AND CHRISTIANITY. By I. M. Haldeman, D.D. 30 pp. 10 cents. Charles C. Cook, 150 Nassau Street, New York. 1909.

THE KINGDOM OF GOD. By Rev. Joseph K. Greene, D.D. 31 pp. Joseph K. Greene, D.D., Constantinople, Turkey. 1909.

MISSIONS CHILDREN—THEIR TEACHERS AND FRIENDS. By William C. Griggs, M.D. Illustrated, 57 pp. Baptist Forward Movement for Missionary Education, Philadelphia. 1909.

IN TOUCH WITH CHINA'S SCHOLARS. By Wm. Wilson, M.B., C.M. Illustrated, 24 pp. 6d, *net*. China Inland Missions, Newington Green, N., London. 1909.

IN TOUCH WITH CHINA'S SCHOLARS. Supplement. Illustrated, 11 pp. China Inland Missions, London. 1909.

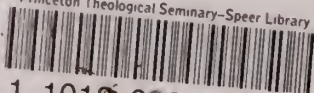
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